

A H E L P E TO DISCOVERSE.

O R

*A Miffelany of Serioufneffe with
Merriment.*

Consisting of witty Philosophicall,
Gramaticall, and Astronomicall
QUESTIONS and ANSWERS.

AS ALSO,

Of Epigrams, Epitaphs, Riddles, and Jestes.
Together with

The Countrey-mans Counsellour, next his
yearely Oracle or Prognostication
to consult with.

Contayning diuers necessary Rules and
Oblervations, of much vie and consequence
being knowne.

Now the fixt time published, and much
enlarged by the former Authors,
W.B. and E.P.

Davus es & huc venias & eris mox Oedipus alien.

L O N D O N.

Printed by B.A. and T. Fawcet, for Leo-
nard Becker, and are to be sold at his Shop in the
Temple, neere the Church. 1627.

C 95 a 32 .

February .

John Lawrence
over this Bar.

A black and white photograph of a document page that has been almost entirely obscured by dense, dark, horizontal scribbles. The scribbles are made with a dark ink or pencil, creating thick, overlapping lines that cover the majority of the page's surface. In the upper left corner, some faint, handwritten text is visible, appearing to read "marked for..." followed by some illegible characters. The rest of the page is a chaotic mass of dark, horizontal strokes, making the original content completely unreadable. The background is a light, off-white color, and the overall appearance is one of a heavily redacted or destroyed document.





To the Reader.

W Ere all the depth and goodness
can b'impos'd,
Or is in all bookes, in one booke
inclos'd,

Some curious readers might I thinke come nigh
it,

That would not though they reade, vouchsafe to
So, on the other side, did all the ill, (buy it,
Sprinkled in thousands, but one volume fill;
Some seuer'd Sectist would not onely like it,
But offer with his purse strings for to strike it.
What should I say of this? I cannot tell:
But good or bad, I like it if it sell.

Bibliop.

Ad non emptores istius Libri.

HE that to saue his purse this small expence,
Forakes this Iewell, leaues it, and packes
hence,

Let opportunity, that season fit,
That hee must shew his folly or his wit;

Where let his ignorance stamp such disgrace
That he dare ne're approach iudicious place,
Vlesse with Ieruitude and cap in hand,
To waite on such as know and vnderstand.

P.H.

In laudem Operis & authoris.

Look as a stately edifice rays'd hyc,
Pleaseth the builder, feedshis curious eie;
Yet if within the whole worke we suruey,
The owners ornaments adorne his clay:
Euen so is man built vp by God to be

A receptacle for the Trinity;

To beautifie which frame, nothing more
deere

Then knowledge that's diuine, which thou
hast heere

At easie rate. It's balme from *Gilead* brought,
Where *CANAANS* blest language thou art
taught:

Philosophy that fraught the *Cynicks* houres
With knowledge of th'immortall mouing
powers,

Is hither brought; discovering the true vse
Of contemplation: This booke doth produce
A compleat Synode, whose Authentike
words,

Becomes the sagest: It's like *Jonas* gorde,

Which

Which vaild him from the Sunne, for 'twill
aduance.

The simplest from the vaile of ignorance.

Here reuerend Fathers, Poets, Orators,

Councels, Schoolemen, and Philolophers,

In one ioynt vnion grauely all agree,

That thou another *Oedipus* shalt bee.

Expounding what's most darke : whilst the
vnread swaine,

Enuying th'ingenious musick of the braine,

Sits mute to heare thee speake ; but thy re-
ward

Is fame, respect, preferment, and regard.

Such Fate attends that man, that will but
: looke

riently to reade the good things of this
booke :

Seeing men from beasts this little difference
haue,

Man can discourse and laugh. Then hee that
gaue

Thee these indowments bettered for to be :

Take this Discourse or wits Monopoly,

And such sweet profit of it shall ensue,

(As what indeed is euery good mans due)

Honour and fellowship among the wise,

From whence this benefit or good doth
rise,

Where let his ignorance stamp such disgrace
That he dare ne're approach iudicious place,
Vnlesse with seruitude and cap in hand,
To waite on such as know and vnderstand.

P.H.

In laudem Operis & authoris.

Look as a stately edifice rays'd hyc,
Pleaseth the builder, feedshis curious eie;
Yet if within the whole worke we suruey,
The owners ornaments adorne his clay :
Euen so is man built vp by God to be
A receptacle for the Trinity ;
To beautifie which frame, nothing more
deere
Then knowledge that's diuine, which thou
hast heere
At easie rate. It's balme from *Gilead* brought,
Where *Canaan's* blessed language thou art
taught :
Philosophy that fraught the *Cynicks* houres
With knowledge of th'immortall mouing
powers,
Is hither brought ; discovering the true vse
Of contemplation: This booke doth produce
A compleat Synode, whose Authentike
words,
Becomes the sagest : It's like *Jonas* gorde,
Which

Which vaild him from the Sunne, for 'twill
aduance.

The simplest from the vaile of ignorance.

Here reuerend Fathers, Poets, Orators,
Councels, Schook men, and Philosophers,

In one ioynt vnion grauely all agree,

That thou another *Oedipus* shalt bee.

Expounding what's most darke : whilst the
vnread swaine,

Enuying th'ingenious musick of the braine,
Sits mute to heare thee speake ; but thy re-
ward

Is fame, respect, preferment, and regard.

Such Fate attends that man, that will but
: looke

friendly to reade the good things of this
booke :

Seeing men from beaſts this little difference
haue,

Man can discourse and laugh. Then hee that
gaue

Thee these indowments bettered for to be :

Take this Discourse or wits Monopoly,

And such sweet profit of it shall ensue,

(As what indeed is euery good mans due)

Honour and fellowship among the wise,

From whence this benefit or good doth
rise,

As hearing, reading, or calme conference,
Where man's most safest, shunnes the base
expence

Of hasting time; time's onely lent to man,
His wayes t'examine, Arts wide depth to
skan.

Be then aduertis'd, this *Helpe to Discourse*
Bespeaks thy future good, 'twill gently force
Knowledge into thee; and the generous wife,
Will know thee fit for all societies.
If in thee, all or none of these finde roome,
Others will speake, whil'st thou with shame
sits dumbe.

W. Lorte.

ALIVD.

O*R as a Statuarie on a stone;*
Conceits what Image hee may forme
thereon;

Pencils his thoughts: then his industrious
hand.

Drives forth the needlesse matters, & so scans
His labours period, and to all declare,

A seeming creature, beautifull and faire.

Even so our Artizan would, if hee might,

Polish Gods Image, driving forth his sight,

All immateriall hinderance, that man might
appeare

A glorious creature. Then the genious reare
And

*And take what's offered : turne those leaues
and reade,*

Where thou shalt not so seeme, but be so indeed.

W. L.

*In praise of his Helpe, and him that
hath helpe vs to it.*

HEe that desires, what hee should most
desire,

That would with ease and little cost acquire
That's worth much labour & a large expence:
May haue the goodnesse of his wish from
hence,

Taught as hee'le please to take it : nor let
feare

Make any one turne from it, 'cause ther's here
A *Sphinx* propounding Riddles : 'tis not she
Propounded onely ; these expounded bee
By the diuiner thing : and by this, thus
Is simple *Darius* made an *Oedipus*.

An vnderstanding man, a man that knowes
What man is then, when like a beast he goes
Vpon all foure ; when hee but cryes and
crawles,

Making a morall from his many falls
Of infancy in manhood : when from grace
Man falls so often in this span-like race,

Runne, from his birth to dying. One that knowes

What man is then when hee on two legges goes,

With circumspection walking, when h'as read

This world all ouer, and from thence is led
To th'end of his creation; thence transcends
To th' power had neere beginning, neuer ends.

One that thus knowes when hee againe begins,

To leaue to bee so; when Times loathed
Twins,

Age and Diseases shake him; when h'as lost
The spring of youth, wearing a horrie Frost
Vpon his head and beard, and in his blood
An Icie coldnesse: when (as hauing stood
Out many winters) hee's like Winter now
Wither'd all ouer, to the ground would bow,

But that his staffe supports him. One that knowes

What 'tis on foure, on two, on three legges goes.

And what becomes these changes. Thou hast
heare

At easie rate, that cost the Author deare,

Both

Both in expence and labour. Here (I say)
Thou hast in one, collected, what once lay
In many volumes : Here the old and young
That know no more, then their own mother
tongue,
Have brought, (as gold from vnderneath the
earth)
From hidden tongues, a treasure, in its birth,
Then gold more noble, a more worthie
prize,
That, onely makes men rich, this makes men
wise.
Which, if thou know, thou't loue, if loue
thou't buy
This Guide that leades thee, where these
treasures lie.

Tho: Brewer.

The Resolution of the Riddler, or a further il-
lustration of the Subiect, Purpose and Scope
of this Booke, as it now proceedeth
in this sixth and most complete
Edition.

S*Pbinx olim è scopulo (si talia credere fas
est)*

Si quis iter faceret coram illa forte viator.

*Ditento solita et anigmata ponere mira,
Qua si mentis habes vitio non soluere possit
Ex improviso veniens, volitantibus alis
Unguibus in rupem miserum scissura traher-
bat, &c.*

All which, thus followes more largely
Englished and explained.

Sometime in *Thebes* liu'd (as old ancients
faigne,

A three-fold Monster, which did rule and
raigne,

Fac'd like a Virgin, on his back were wings,
Clawes like a Lyon: thus the Poet sings.

This monster subtilly lay, shews but his face
To each kinde Passenger, to purchase grace:
Hauing obtain'd his end, hee speedily

Conducts them vp a rocke, steepy, and high,
Where, to his company, he doth propound
Such obstruse Riddles, that no one could
sound

His shallowest meaning: all inrag'd hee
drawes,

(Discouering to their sight his wings and
clawes)

Them to the brow o'the Rock, and speedily
Præcipitates their bodies in the Sea.

At last, came reuerend *OEDIPUS* that way
And vp the Mount got, hasting to assay

SPHINX

SPHINX dark'st discourse, this Monster seeing well

His willingnesse, compelled him to dwell
With him on the Mount, obscures his wings
and clawes,

And with his virgins face attention drawes:

There to wise OEDIPVS he did reueale

The darke glad mysteries of wits common-
weale,

Enabling him, whatsoe're propounded were

He should resolute, and with much honour
cleere:

Well OEDIPVS, within my serious thought

Thy willingnes hath much affectiō wrought

For those dull DAVVS's that erst were lur'd

To gaine their owne good, to themselves
procur'd

The hire of folly: Ignorance is then

A Sea, that ouerwhelmes the basest men:

By this time Reader, thou art satisfied

What this SPHINX was, a monster, yet affied

To knowledge, sure thy better forme

Should equall his endowments, th'ignoble
storme

Of shame, and ignominy thou here mayst
shun,

When once this race in reading thou hast
begun:

For

For churlish S P H I N X , thou hast kinde

O E D I P U S ,

Which to thy labour is propitious :

Five welcomes thou hast giuen him, but
once more,

This sixt impression, bettereth all the store
Of former helpes, yea, each peculiar sense
Shall hence receiue diuine intelligence :

For as the youthfull Spring, or beauteous
May,

Put on their best robes glorious and gay
For each beholder, in it the studious finde
Matter of meditation for the minde.

So of this booke, to all 'tis sent to view,
For 'twill their *Genius* nobly oft renew:
Pleasure and profit still become the wise,
Then wisely reade, and wisely sympathize
The Authors pains, to what he saith attend,
Learning was still, the worst, and best mans
friend.

W. Lort.

A



AHELPE TO DISCOVRSE.

Inductio.



O begin in GOD is the best foundation that can bee laid, as testifieth both experience, example, and consent of ancient, sacred, and prophane Writers. After which example, in that little I purpose, doe I taske my selfe a follower, that I may begin more orderly, proceed more decently, and end more profitably; wherein thus I proceed:

1. In Diuine Propositions.

Qu. **W**hat is the most ancient of all things?

A. GOD, because he had no beginning.

Q. Wherein doth he most manifest himselfe?

B

A. In

A. In the Scriptures, the Heraulds of his Truth, and the Witnelles of his Mercies.

Q. Wherefore are the holy Scriptures, containing the mysterie of mans saluation, foulded up by God in such obscuritie and darknesse, as sometimes Maximilian the Emperour, in the first of his eight *Questions* to the learned Abbot Tritemius, demanded?

A. The holy Scriptures (as a Father saith) vnlesse they bee read with that Spirit, by which it is beleued to be written by the inspiration of Gods Spirit, for the direction of mans life, and that with humilitie, and desire to know and be gouerned by it, cannot bee vnderstood, but remayne as a dead Letter in the efficacie thereof.

Concerning whom, yet further *S. Gregory* saith: Though they haue in themselves that height and depth, wherein their mysterie may exercise the wisdome of the Learned, yet haue they also that easinesse and plainenesse, that the simple may be comforted and caught; being in themselves that wonderful Riuer, both shallow and deepe, wherein as the Lambe may wade, the Elephant may swim.

Of whose depth, *S. Austine* thus speaketh further: The holy Scriptures are thus written,

ten, sayth he, that by their height the proud may bee abased, as with their easinesse, the simple may be comforted: Adding withall, That it is our dulnesse of capacitie that they seeme so hard vnto vs, and the veyle of our hearts, which cannot bee remoued, vnlesse by him which hath the *Key of Dauid, which opens Where no man shuts, and shuts Where no man opens, Which onely can open that sealed Booke.*

And therefore, as another Father sayth: God hath not wrapt vp these high mysteries of Scripture in such obscuritie, as enuying mans knowledge, but that the studie and industry of man might be the more profitably exercised: adding withall, That no man ought to bee too much deiected, that he cannot vnderstand euery mysterie therein, for that there are some things, that to be ignorant of, though they may somewhat subiect thy presumption, will not endanger thy saluation; for that all things are not so necessarie to be perceiued of all. And therefore, according to *S. Austines* rule, if thou louest the Law of *G O D*, manifest it, in reuerencing that which thou vnderstandest not, as in practising that which thou dost vnderstand; and thou shalt haue first where-

withall to drinke, after stronger meate to eate; and possesse thy selfe with patience, knowing, that whilst we are in this mortall flesh, we can perceiue but as in a mirror: yet that hereafter wee shall be translated to a higher Academie, where God himselfe shall bee our Schoolemaster, and then wee shall see him as hee is, where all shadowes vanish, and the substance only is embraced; where, being ascended, wee shall know the truth of all, eyther argued or debated of in this sublunary region.

Q. What were those three conjunctions Saint Bernard so wonderfully wordred at, the like whereof neither can nor shall euer be done againe upon the face of the earth?

A. Three workes, three coniunctions hath that omnipotent Maiesty made in the assumption of our flesh, wonderfully singular, and singularly wonderfull, euen such as the very Angels were amazed at it:

1. Coniunction of God and man.
2. Of a Mother and a Virgin.
3. Of faith, and the heart of man to be-
lieue this.

Q. Which is the greatest of these coniunctions?

A. The first coniunction is wonderfully

ly great, wherein is conioyned earth and
G o d, Maiesty and infirmity, so much
vilenesse, and so much purity; for nothing is
more precious then God, nothing more vile
then dirt. The second no lesse wonderfull;
for by the eare of man was it neuer heard,
nor by the heart of man euer conceiued that
a Virgin should bring forth and become a
Mother, and that there should be a Mother
that should yet remaine a Virgin. The
third is inferiour to both first and second,
but not lesse strange, that mans heart should
haue power to belecue this.

*Q. How many seuerall wayes since the be-
ginning of the world hath God brought forth
man?*

*A. Foure wayes, according to Anselmus,
which are these : 1. A man without the
helpe of eyther man or woman, as Adam.
2. A woman out of man, without the helpe
of woman, as Eve. 3. By both man and
woman, according to the common course
of nature. 4. Of woman without man, as
CHRIST.*

*Q. By the coniectures of the learned, for
how many thousand yeares from the Creation
was the World ordained to continue?*

A. Six thousand yeares, because that as in

sixe dayes the World and all that therein is, was created, and so God rested the seuenth; so thereupon it is probably collected, that in 6000. yeeres, which are but as sixe dayes in Gods account, it shall againe be dissolued: after which, shall follow an euerlasting Sabbath of Rest. Of this opinion were many of the Fathers, and other more moderne Writers; as that there should be two thousand yeeres before the Law, and two thousand yeeres vnder the Law, and two thousand yeeres vnder the Gospel.

Q. But of this, what shall I determine?

A. Let this Doctrine then suffice thee, and all other good Christians, that wee are religiously to expect the end of the World, and the comming of Christ; and so dayly expecting, prepare our selues thereafter: but not curiously to prie into those hidden and vnreuealed secrets, not imparted to men or Angels.

Q. Why almost, among all Nations, is the Name of God expressed in foure Letters?

A. The Learned doe agree, that this is done partly from the imitation of the Hebrewes, but more especially from the meere prouidence of God, which otherwise could not be: as among the Latins, it is *Deus*; the
Egyp-

Ægyptians, *Theut*; the Persians, *Syro*; the Hebrewes, *Adoni*; the Greekes, *Theos*; the Arabians, *Alla*; the French, *Dieu*; the Germans, *Gott*. And withall to signifie, that as his Name consists of foure Letters, so his Mercie hath a relation thereunto, in that he will haue his Elect gathered vnto him from out of the foure Quarters of the World.

Q. What are those things that cannot be defined?

A. The Schoole-men affirme, *GOD*, for his exceeding formositie and beautie; Sinne, for the exceeding deformity and loathsome-nesse: the first matter, for the exceeding in-fermitie and inexistencie.

Q. What number is the most vitall among men?

A. Eight: because eight soules were on-ly preserued in the Arke, and eight onely in the Scripture mentioned to be raysed from death to life.

Q. Since Adam and Methusalem lived 900. and odde yeeres, Why did God neuer suf-fer any to accomplish 1000?

A. The most of the learned are of opini-on, that this is not without some deepe my-sterie: and which may be, partly because a thousand yeeres hath a type of perfection,

God neuer suffered any to fulfill it, to shew, that there is no absolute perfection in this world.

Q. What is man and his perfection in this world?

A. Man, in this world, is as it were the compendium or epitome of all Creatures; for severall creatures live in severall elements, as Water-fowles, and Fishes in the water, Birds in the ayre, Beasts vpon the earth: but man enjoyes all these; with his head he lookes vp to heauen; with his mind hee lookes into heauen; with his feet hee walkes vpon the earth, his armes keepe the ayre, as the Birds flies; with his eyes hee contemplateth heauen and earth, and all sublunary things: hee hath an essence as other bodies, produceth his seed as plants, his bones are like stones, his blood like the springs in the chanel of the earth, his hayre like the grasse, the ornament of the earth, &c. hee lives as a Plant, flourisheth as a Tree, for a man is as a Tree turned vward, his secte are like the boughes, his head like the roote, his body like the trunke. Beside, some creatures are, onely, as *Starres*; some are, and live, as *Plants*; some are, live, and haue sense, as *Beasts*; some understanding,

as

as *Angels*: all these concur in man; *Est, vult, sentit, intelligit.*

Q. What three things are those, that hee which often remembers shall seldome doe amisse?

A. That aboue there is an Eare, that heares all; an Eye, that beholds all; a Booke, wherein all our offences are written.

Q. Whereunto may likewise bee annexed a second *Memento*, and not inferiour to the first, being *Saint Anselmes* obseruation upon the last day.

A. Where at thy right hand shall thy sinnes bee accusing.

At thy left hand infinite *Deuils* expecting.

Vnder thee, the furnace of Hell burning.

Aboue thee an angry Iudge.

Within thee thy Conscience tormenting.

Without thee the world flaming.

Where onely the Iust shall bee tried.

Whence to flie it will bee impossible.

To continue still intollerable.

Therefore while time is preuent that, that in time will bee: for as one saith, If it be not preuented, it will bee repented.

Q. Who was hee that neuer la qh. d, but sometimes wept, as we reade in the *Scriptures*?

A. Christ, of whom wee reade that hee three times wept :

1. When *Lazarus* was dead.
2. Ouer *Ierusalem*.
3. Vpon the Crosse, when he deliuered vpon his Spirit with cryes and teares.

Q. There bee foure Duties wee chiefly owe, and among all other are especially bound to pay: and which bee they?

A. Debemus { *Deo timorem.*
Patria amorem.
Parentibus honorem.
Proximo fauorem.

{ God feare.

To { our Countrey loue.
 { our Parents honour.
 { our Neighbour fauour.

A Rule for our life.

So { *Learne,* } as if { Thou shouldest liue
 { *Liue,* } { always.
 { } { Thou shouldest dye
 { } { to morrow.

Suspice cælum, dispice mundum, respice finem.
 Looke vp to heauen, despise the world, respect thine end.

Q. There are three especia'ly unhappie in the law of the Lord, and who are those?

A. 1. He

- A.* 1. He that knowes and teacheth not.
2. He that teacheth and doth not.
3. He that is ignorant, and yet learneth not.

Q. Whether was there any writing before the Flood, and if how preserved, notwithstanding the deluge after it?

A. It is answered: Wee haue no writing before the Flood, yet *S. Iude* doth somewhat insinuate of the writing of *Enoch*; and *Iosephus* and others write, that he erected two Pillars, the one of bricke, and the other of stone, wherein he wrote of the two-fold destruction of the world, the one by Water, and the other by Fire; which by Tradition was preserved to the dayes of the Apostles.

Q. What was the sentence, according to the opinions of the Learned, that Christ wrote with his finger in the dust of the pavement of the Temple?

A. Some thinke it was the same that he spake: *He that is innocent let him throw the first stone at her*: Others thinke it was this; *Festucam in oculo fratris cernis, trabem in tuo non vides*: Thou seest the mote in thy brothers eye, but not the beame in thine owne.

Q. What booke did Samuel write, besides those two in Scripture that beare his name?

A. A

A. A Booke of the Office and institution of a King.

Q. What Booke did Salomon write, beside those extant in Canonickall Writ?

A. Salomon wrote three thousand Parables, and five thousand Songs, besides that *ingens opus*, of the nature of all Hearbs, Trees and Plants, from the Cedar, to the Hyssop vpon the wall; all destroyed by the Babylonians, at the destruction of the Temple.

Q. Whether did God create hurtfull creatures, as Scorpions, Serpents, and such like?

A. It is answered, there are some that seeme euill vnto vs, which yet are not simply euill of themselves; for no substance is simply euill of it selfe: and the Scripture teacheth vs, that Serpents were created among other creatures; yet God pronounceth, that all were good: but that some creatures are now hurtfull to man, that is not to be attributed to the first Creation, but to the second, after the lapse or fall of man; who if he had persisted in his duty to God, no creature should haue beene offensive vnto him, but ouer them hee should haue borne a willing subiection. For God made nothing euill, neyther doth he make sicknesse, barrennesse, lamenesse, or the like; but they rather
haue

haue deficient then efficient causes : as the want of health, his good creature, the cause of sicknesse; the withdrawing of light, the interposition of darknesse, and so the like.

Q. What Name was that, among the Jewes so highly reuerenced, that it was onely lawfull for the Priests to name it, and that but at the solemne Festivals?

A. The Name Jehouah: a word consisting but of seuen Letters, and yet of all the five Vowels; according to this Verse :

*Quinque simul iunctis constat vocalibus una
„ Dictio, & est magno maius in orbe nihil.*

*fiue Vowels ioyn'd together, make a Name,
In Heau'n or Earth, none greater then the
same.*

Q. What, of all other, are held to be things of the greatest difficultie in Scripture to beleene, & of the greatest opposition to sense to conceiue?

A. Some think, the Creation of the World; some, the conseruation thereof, and all creatures therein: some, the Incarnation of the Sonne of God; others, the Resurrection of the flesh. Besides these, there are some that thinke Noes Arke, and the vnion and preservation of so many diuers creatures in it, so many months sed, ordered, and at last safely deliuered out.

Q. In

Q. In how many Chapters and verses doth the Canon of the old Testament consist in?

A. In 777. Likewise the Iewish Rabbins haue collected to be in the books of the Law verses 5845. In the Prophets, 9294 In *Hagi*, 8064. In the Bookes of Apocrypha, chap. 173. In the new Testament, chap. 260. *Malachy* which was the last of the Prophets, stands as the porch betweene the old and new Testament; whereat (as *Tertullian* saith) *Judaisme* ends, & *Christianity* begins.

Q. Where was God before hee made the World?

A. *S. Austin* notes this as a vaine curiositie to enquire; as it is to demand what he did before hee made the same: and yet to giue the curious some satisfaction, to the 1. he answers; That God dwelt in himselfe, by himselfe, and was God to himselfe. And for the 2. hee was not idle, in that hee chose vs before the world, and purposed in himselfe the Creation of all things. But he that will farther busie himselfe to pry into this Arke, how all things could be made by his word; why God made choice of a remnant, and reiected the greatest part, and the like; let such questions, say wee, amaze the curious, and humble the wise, and let it be thought a sinne

sinne in vs to haue a tongue to speake, or a heart to thinke, where the Spirit of God had not a pen to write: and let such be answered as *S. Augustine* answered one, curious in such questions: That hee ordained a Hell for such kind of inquirers. And as *Euclid* the Phylosopher answered one so demanding: What thou askest (quoth hee) I am ignorant of, but this I know, God is angry with such kind of enquirers.

Q. There is a thing which is the Temple it selfe, the Altar, the Priest, he to Whom it was offered, he that was offered: and who was that?

A. A strange collection, proposed and resolved by them that haue sweat in the trauell of the Scripture, and verified of him, of whom all the Prophets beare witnesse, that is, *CHRIST*. For in a Sacrifice foure things are to bee considered: 1. To whom it was offered. 2. By whom. 3. What is offered. 4. For whom it is offered: which all haue their concurrence in him.

Q. Whether did the Crosse beare Christ, or Christ beare the Crosse?

A. It did both, and both at once, and in bearing him, it bore all our iniquities: and therefore as a Father prayed, so I desire that hee may be wholly fastned in my heart, that
was

was wholly fastened on the Crosse for me.
Of which, thus further:

*Inter carnifices sancto pendente latrone,
Par est poena trium, sed dispar causa duorum:
Hi mundo sunt quippe rei pro crimine multo:
Hinc reus est mundus saluatus sanguine iusto.*

Between two thieves, the iust condemn'd to die
Did hang, where all like punishment did trie,
Though for a cause unlike, they both death tri'd
For sins i'th' world, he for the worlds sins dy'd.
Of which one wittily ads, that if euer good-
nesse were in the midst of euill; then it was.

*Q. What were the first and last words that
Christ spake in this World?*

*A. The first was Fiat, Let there be; and
after he added, Increase and multiply: the last
words were, Father, into thy hands I com-
mend my Spirit.*

*Q. Whether is it more necessarie, that Christ
should be in Heauen, or in the Sacrament, as
the Papists would haue him?*

*A. In Heauen: witnesse Christ himselfe,
when he saith, It is expedient that I goe away
from you, for vnllesse I goe, the Comforter Will
not come.*

*Q. What Wicked man was that, that for
a most vildie price sold to others What he had
not in his power, and yet What was more pre-*

tious then all the World besides ?

A. Judas, that sold Christ: of whom, as a Father writes, his death was answerable to his life, in that he was hanged being a thiefe, that he burst being a traytor, &c.

Q. A certaine godly man, from a Wicked required a gift, that was more excellent then all the World: and what was that ?

A. Joseph of Arimathea, when he begged of Pilate Christs Body.

Q. What part of the body of man doth God chiefly require, for his seruice ?

A. The Heart, that inward Triangle of loue: for which he calls for in these words, My sonne, giue me thy heart: and in another place, This people honor me with their moutnes, but their hearts are farre from me. To which purpose, is here annexed a Fable of a certain Hermit, that in his deuotion besought God that he might know that worship he required chiefly: who was answered by the Oracle in these words,

Da mediam Lunam, Solem simul, & Canis iram:

Giue the halfe Moone, the Sunne, and the anger of the Dogge.

He, good old man, hearing this anigma, began to be perplext to thinke of these impossibilities,

sibilities, as how hee should be able to pull the Moone from the skie, though the lowest of all the Planets, yet too high for his reach or capacitie, much lesse the Sunne in a higher Spheare and more difficult, vntill it was thus explained to him :

Giue { *The halfe Moone,* } that is { C
 { *The Sunne,* } { O
 { *The Dogs anger,* } { R

And that is the heart, a giuft that God requires.

*Q. Into how many Faiths is the World di-
 uided ?*

A. The world is diuided into foure parts, and foure Religions possesse the same, and with much diuersity in euery one ; for as the saying is, how many heads so many opinions : which foure are *Iudaisme*, *Christianity*, *Mahomatisme*, and *Paganisme*. Therefore it was the good counsell of *Vincentius*, where hee said, Wee are not to sway Religion to what fancy we would haue her, but wee must be swayd by her whither she leads vs : whereupon we conclude it vnaduisedly spoken by an Emperour, who walking in his Garden, answered one that had endeauored to root out many Sects out of his land, that their diuersity delighted him as the diuersity
 of

of his flowers to looke vpon : and that seeing euery man made a Religion to his humor, there would assoone be an vnity therein, as a truce between the wind and the sea.

Q. To What is an Hypocrite most fitly compared ?

A. To a Candle that carries a faire light or shew to others, but wastes it selfe for his vaine-glory to the socket : Besides, euery Hypocrite is said to haue the voyce of Iacob, but the heart and hands of Esau.

Q. What was the difference betweene Caine and Abels Sacrifice ?

A. Thus much, as hath beene obserued by the Poet ; where Abel saith,

Sacrum pingue dabo, nec macrum sacrificabo :

My fat to holy vse Ile giue,

And not my leane : they still shall line.

But euery Hypocrite saith thus with Caine ;

Sacrificabo macrum, nec dabo pingue sacrum.

My leane shall to the Altar flye,

And not my fat that ought to dye.

Q. Whether were the heathen Gods or heathen Men more ancient ?

A. Certainly the Men that made the Gods.

Q. In What place was it that the voyce of one creature pierced all the eares in the World ?

A. In

A. In Noes Aike.

Q. By what Precept was it, that Philip King of Macedon became something hambled in his thoughts, after his victories, When nothing else could admonish him?

A. By the wise counsell of one of his Captaines, who noting his ambition, bad him measure his owne shadow, and hee should find it no longer then it was before.

Q. By what meanes came Sesostris, a King of the Egyptians, somewhat to pull downe his ambitious plumes of varietie and pride?

A. This King *Sesostris*, as stories mention, hauing conquered diuers Kingdomes, and led captiue their Kings, vassalled foure of them to the seruice of his horses, to draw his Chariot; where, euer as the Wheele turned, one of them looking backe, most earnestly noted it: insomuch, that *Sesostris* perceiuing it, demanded his reason therefore; who told him, that thereby he obserued the mutabilitie of Fortune, in the present subiecting and sudden aduancing of first the one part and then the other, how the highest came presently to be lowest, and the lowest part presently to be highest, and all without intermission or stay. Hereupon *Sesostris* remembring himselfe, and pondering his say-

saying, presently vnyoaked his Kings, and would no more so be drawne.

Q How became the tyrant Hiero somewhat to contemplate of the Maies^{ty} of God?

A Vpon his command to Symonides the wise Poet to discourse what God was, when hee required, first for respite one day, after that two dayes: after that 4. dayes, whereupon Hiero wondering why hee tooke such pause, required his reason; he told him the more he entred into consideration thereof to instruct his inabilitie, the more vnable he found himselfe to direct another, or to conceiue a right what God was himselfe. As likewise it is storied of a Scholler of S. *Au-
stines* that came to him to bee instructed in some points of Diuinitie, to whom the Father gaue this les^{son} to learne perfectly; and then to repayre to him for another. *I said I will looke to my wayes that I offend not with my tongue.* Which this Disciple hauing receiued departed from him, and returned no more in 19. yeares, and being asked by this Mr. why he came not againe in so long time, hee told him the les^{son} was so hard he had not yet well learned it although so long studied it; and all this, to shew the infinite depth of God and his mysteries, which like
veynes

veynes of Siluer, the deeper they are searcht into the richer they are.

Q. Who are those that cannot, Will not, may not, doe rightly vnderstand?

A. There are certaine, that neither vnderstand God, nor can vnderstand him, and those are dead men.

2 There are others that may vnderstand, but care not, and they are wicked men.

3 There are another sort that desire to vnderstand but cannot, and these are fooles.

4 There are a fourth sort that do both vnderstand and make vse, and these are godly.

And therefore it is the wise saying of a Father, who asked this question, Art thou a Christian? then it behoues thee to contemne that that seemes to bee and is not, and to embrace that that seemes not to bee and yet is.

Q. One asked a King of the Egyptians, What was the most beautifull thing in the World? And hee answered,

A. The Light which distinguisheth all colours, creatures, & beauties in the world; and is it selfe the most goodly comfort and obiekt of that most excellent sence the Eye; and therefore, as one saith: When thou beholdest the light of Heauen, that first and
blessed

blesſed creature of Gods hand, that in a minute transfuſeth it ſelfe throughout all this lower Region, thinke on the teſtimony of *S. Iohn*, that God is light, eſſentiall lightneſſe, in whom there is no darkneſſe.

Q. What day was that that the like was neuer before, nor euer ſhall bee hereafter?

A. When *Joſhua* prayed in the middeſt of the battell, ſo that the Sunne ſtood at a ſtay, and haſted not towards his Weſterne period, ſo long, that as *Iuſtin Martir* ſaith, it made the day 36. houres long. And yet ſome write, that 3. houres it ſtood ſtill in the dayes of *K. Henry 5.* till the Earle *Ormond* in Ireland, with his ſmall Companie ouercame *Omore Arſhar* and others with their terrible armies.

Q. Of what wood was the Temple of Salomon built, dedicated and conſecrated unto God?

A. Of Cedars of *Sychim* wood, and that by the command of God himſelfe, and ſome reaſon thereof may bee this: 1. For that the Cedar tree is alwayes greene, odorous and ſweet, neither will it bend, but ſupport it ſelfe vpright with it owne ſtrength. 2. For that is truly verified of it that is ſpoken of *Iriſh Wood*, that neyther Wormes
nor

nor Moathes breed in it, nor liue neere vnto it. 2. For that it is neyther massie nor ponderous, to load or oppresse the Walls, but strong and light.

Q. Of what wood was the Crosse of Christ made, and whether of one entire tree, or of several kinds of wood?

A. The Crosse of Christ, as we haue it by tradition, was made of three diuers sorts of woods, which were Cypresse, Pine, and Cedar, all significant and not without their misterie: the Cypresse being an Embleme of dissolution and death; for being cut, or wounded, it withers and wastes away: The Cedar of immortality, because it withstands the consumption and wastes of time to a datelesse perpetuities: The Pine, a nauigable wood that floats vpon the waters, and therefore the most vsfull for ships, to signifie that death should haue no more power, nay lesse, to ouerwhelme him, then the pine is subiect vnto drowning by the violence of the waters.

Q. What is thought to be the occasion that Christ cursed the figge tree being barren, since it was neither a reasonable creature, nor disposer of it owne seasons, and especially being not then the time of bearing?

A. This

A. This is thought not to bee without many deepe mysteries, one whercof especially is conceiued, to note out the hatefulnesse of Hipocrisie, that seemes to flourish with displayed leaues of vanitie and ostentation, but wants the true fruit of faith, which are good workes and charitie.

Q. Why was that same tree in Paradise (Without doubt good and very good for all that God created was very good) forbidden Adam to taste?

A. Many wonder hereat, and one of the Fathers in this admiration hath brought in Adam thus expostulating the case with himselfe: If it be good, why may not I touch it? If it be euill, what doth it in paradise? But to this *S. Austen* and diuers of the Fathers answer: that the commaund of God in that, was rather for the triall of his obedience, then for any other danger that would haue growne to Adam by the eating thereof.

Q. What tree was that, that the same day sprang up and perished?

A. *Jonas Gourde.*

Q. What trees in the Scripture are especially called the trees of God?

A. It is thought to be those that grow forth of their owne accord, as the Firre tree,

the Cedar, and the wilde Oliue tree.

Q. Is there a distinction of sexes amongst Trees?

A. Pliny a most certaine Author, attributes both sexes and wedlocke vnto Trees: and first hee instanceth vpon the Palme-tree, the loue betweene whom is such, that if the female bee farre disioyned from the masculine, it becomes barren and without fruit: if the male haue his bowes broken by any accident, the female becomes desolate and droopes like a widow.

Q. What part in Trees is the most strongest?

A. Those that grow and shoot towards the North.

Q. What Tree is that, that is most flourishing in the branches, but more comfortable in the fruit?

A. The Vine.

Q. By what fitnessse or Sympathy is the Vine taken to bee the Embleme of the Wise?

A. As the Vine on the sides of the house being neither so high as the top nor so lowe as the bottome, is an ornament to the house, so the Wise placed in such a middle condition, neyther as the head, nor at the foot, but by the side as a fellow, for they are fellowes that walke side by side, is an ornament to the

the Husband. And as the Vine yeilds the fairest shade of any tree to sit vnder, so must the Wife bee the shade and delight of her Husband : And as there is no tree more sensible of wrong then the Vine, for cut it and it will weepe and bleed to death ; so must the Wife at any iust reproofe, bee as tender and sensible as the Vine of cutting, and as the smell of the Leaues of the vine in the summer driue away all noysome beasts and serpents ; so must the thoughts of a husband driue away in the wife all euill prouocation and harmefull intention ; and as the Vine being but a weake tree, hath the wall or the Elme to support it, so must the Wife the weaker sexe be supported by the Husband the stronger, &c. And as concerning both, thus further the Poet :

*The fruitfull Vine and vertuous Wife, are both
for mans delight,*

*For shade and Comfort in the day, and solace in
the night :*

*To good ends both of them were made, and so
they both are still,*

*But oftentimes they are abus'd vnto most dan-
gerous ill.*

*And then wee find it so fall out, that these two
weaker things,*

*Doe overcome the strong, the wise, and greatest
euen Kings.*

*Q. Of the apples of Paradise, or Adams
apples, what is related of them?*

A. That those apples so called, are of
exceeding sweetnesse, when they come to
their full maturitie and ripenesse and are
called of some *Musi*, or muske Apples: and
it is thus obserued, that what part soeuer of
them you cut, there appears a crucifixe in
it: and it is reported for a truth, or rather
coniectured vpon pregnant probabilities,
that the forbidden tree of the knowledge of
good and euill was of that likenesse.

*Q. What apple or fruit was it that Adam in
eating drew sinne and death vpon himselfe and
his whole posteritie?*

A. It is vncertaine, and cannot rightly
be known, for the Scripture mentions it not;
yet some writers to satisfie the curious, thus
bring in their argument: some thinke it was
a Persian apple, that at this day growes in
in the East where paradise was situate; some
thinke it was a golden apple that was sweet
to tast, and delightfull to behold: some
thinke it was a Cherry, some a Peare, but all
these are but vncertaine; but this certaine,

Adam primus homo damnabat secula pomo.

Q. How

Q. How many Ribs hath euery man and woman?

A. This question hath bred some controuersie among the learned: for there are that affirme, euer since the creation of the woman, that *Adam* lost a rib from his side, the man hath one rib lesse then the woman, and lesse then hee had at first. Now there are of the other side that affirme, and that truly, that there are in eyther side of eyther Sexe, as well of the man as of the woman, 12. ribs: for that rib of which *Eue* was formed, was peculiarly made by God to that purpose; neyther was it a bare bone, but had flesh likewise. And therefore, since from Earth, and the slime of the Earth, and from a Bone from that Earth, all Posterities are descended, though some be rich and some be poore, some be noble and some base; yet they are all but one mettall and descent, as to that purpose followeth:

Aurea nobilitas luteam si uestiat ollam,

Non ideo sequitur, hanc minus esse lutam.

If golden Titles gild an Earthen Pct,

That it's lesse Earth for that, it followes not.

And concerning the pride of Cloathing, this admonisheth vs, that they should not be abused to that excesse: but rather, for our

humiliation, the sad remembrancers of the fall of man; for *Adam* in his innocencie wore no cloathing.

*Pellitus nunc es, fueras sine vestibus ante,
Nudus eras purus, crimen amictus habes.*

Q. What seed of all other is the least, yet bringeth forth the greatest tree?

A. Christ himselfe expresseth this of the Mustard-seed, of whom it is reported in some Countries to bee trees of that bignesse, that they yeeld a shadow to sit vnder.

Q. What kind of men are most rare in the Kingdome of heauen?

A. Some say Hypocrites; for when Christ threatens destruction to the wicked hee saith, their portion shall bee with Hypocrites. Some say, Vsurers. But the *German* prouerbe saith, Princes, which are as rare in Heauen as Venison in a poore mans Kitchen, but this is alwayes to be vnderstood of wicked and irreligious Princes.

Q. Who are those that are called the sonnes of Thunder?

A. Saint *James* and Saint *Iohn* the Apostles, and the reason of their attribute is, for that they affright the wicked, rouse vp the slothfull, drawing all to an admiration of their highnesse: from whence it is, as Saint

Bede

Bede writes of *Saint Iohn* that sonne of thunder, that he thundered so high, that if he had thundered a little higher, all the world could hardly haue comprehended him.

Q. Who were those that found not a *Physitian* to cure them being lining, but to raise them being dead?

A. *Christ*, *Lazarus*, the Daughter of *Iayrus*, the widowes sonne, *Eutichus*, *Dorcias*, and others.

Q. Who were those that once lived on the earth, and neuer Dyed?

A. *Henoch*, and *Elias*.

Q. Who was hee that dyed and was not borne?

A. *Adam*.

Q. Who was hee that was but once borne and dyed twice?

A. *Lazarus*.

Q. Who was hee that spoke after his death?

A. *Abraham*, to the rich *Glutton*.

Q. Who, and how many were those that had their Names foretold, and spoken of before they were borne?

A. *Ismael*, *Isaack*, *Iosias*, *Cyrus*, and *Iohn* the Baptist.

Q. Who was hee that Propheesied before hee was borne?

A. John Baptist in the wombe of his mother, of whome S. *Austine* saith, that ha-
uing not yet seene the heauen, nor the earth,
yet he knew the Lord of both.

Q. What issue was that that was elder then
his mother?

A. Christ, to which purpose the Poet
thus wittily followeth it:

*Behold the Father is the Daughters sonne.
The Bird that built the nest is hatcht therein:
The old of time, an houre hath not out-runne
Eternall life to liue doth new begin, &c.*

Q. Who was he that seeking his Fathers As-
ses found a Kingdome?

A. Saul.

Q. Whether of the two companions, the soule
or the body, haue the greater band in sinne; and
why for the sinne of the one they should bee both
together ioyntly punished?

A. It is thus answered by a Similitude:
A master of a familie committeth his Or-
chard to two keepers, of the which the one
is lame, and the other blinde; where this
cripple that had his eye sight, spies out cer-
taine golden Apples hanging vpon a tree,
delightfull to his sight and contentiue to his
taste, if he might but obtaine them; he not
able to plucke them, relates to his fellow
how

how pleasant the fruit seemes to him that he lookes vpon with his eyes, and how willingly he would taste if he had but legges to beare him to them: To whome the blinde answers, And I would not sticke to pull the apples if I had but thy eyes to see them; and so at last betweene this debate they agree, that he that had his eyes should ride vpon the others shoulders, that had his legges: this being done, they were able to plucke the fruit, and did eat; and hauing eaten, the Master of the Orchard enters and finds his damage, enquires by whom it was done, and they both confesse their act and furtherance, how the one vsed his feete, and the other his eyes and so they did it between them. The master finding it so, punished both with one equall punishment, as they had both deserued. After which example doth this most wise Gouvernour exempt neither body nor soule, because they both lend their furtherance to sinne, and being thus both guilty, thus he punisheth them both inseparably for euer.

Q. But why should eternitie punish that which is committed in time, and oftentimes but a short time?

A. First, because the sinne, though it bee

committed in time, is against an infinite maiesty. Secondly, becaute God iudges according to the wilfull inclination of a sinner, that would sinne eternally, if he might liue eternally; and to this his indefatigable bent of wickednesse, God answers him with euerlasting punishments: for as a Father saith, *Peccat homo in suo aeterno, punit Deus in suo aeterno*: man sinnes in his eternity, and God punisheth in his.

Q. Whether doe fooles bring more profit to Wise men, or Wise men to fooles?

A. Cato saith, that fooles bring more profit to wise men, because wise men seeing their folly, they endeauiour to auoyd it: whereas fooles on the contrary, make no vse of the wisdom of the wise, by reason of their folly.

Q. Wherefore doe Serpents since they hate all mankind, yet chiefly bend their forces against Women?

A. By reason of the perpetuall enmitie put by God betweene the Woman and the Serpent, and the seede of the woman and the seede of the serpent. Of which one thus writes concerning the blessed seede of the Woman that broke this curted head of the Serpent:

Qu.

Qu a d tr fr str
os nguis irus ifi de nere anit.
H Sa m Chr vul l

And as another to the like effect :

*Anguis peccatū & mortem generauit in horto :
Sanguis iustitiam & vitam reparauit in ara.*

I.

Where the dire Serpent brought in wounds and death :

CHRIST by his Blood hath heal'd, restor'd our breath.

2.

Both Sinne and Death to our succeeding losse,
The Serpent gaue in Garden to Mankinde :
But CHRIST restor'd againe upon his Crosse,
Justice and Life, whereby wee ransom some finde.

And as another to that purpose,

Soluit pendendo, quod Adam commisit edendo.

Q. How is Death proued to be nothing to vs ?

A. Thus : when Death is, then wee are not ; and when we are, then death is not, and therefore Death is nothing to vs.

Q. How is our Life proued to bee a something almost depending vpon nothing ?

A. Thus, the yeares that are past are gone : and those we haue not ; the future wee are not certaine of, and therefore boast not of ;
the

the time present is but a moment, and that is the brittle thred it depends vpon. And therefore to this I adde with a Father, Happie is he, that in this his short Minute layes hold vpon Christs mercies, and euen whilest it is called to day, and he may be found that bore all our infirmities vpon his Crosse. O Lord, sayth S. Bernard, I may walke about the Heauen, and the Earth, the Sea, and the drie Land, but I shall finde thee no where so soone as on the Crosse; there thou feedest, there thou sleepest, &c. And as he further addeth, so may euery sinner in this kind, concerning his vnworthinesse and his sinnes, eyther to seeke or finde him.

*No sum lata seges, lolium sum triste: sed oro,
Me tamen in messem collige Christe tuam.*

English,

*No fruitfull Field am I, no blessed Wheat,
But cursed Cockle, to Weed out; not eat:
Yet though I am this out-cast, lost, and sold
To sinne, yet Lord reduce me to thy Fold.*

Q. What is the carelesse liuer compared vnto, and most fitly?

A. To him that seeth his Face in a Glasse, goes away, and either forgets his deformitie, or cares not to amend it.

A good and short rule to meditate :

Quid sis, quid fueris, quid eris, semper mediteris.

Alwayes meditate what thou art, what thou wast, what thou shalt be.

The young mans question to the old man concerning life, and what it is to liue:

Dic venerande senex, humanum viuere quid sit.

The old man answereth:

Principium vite dolor est, dolor exitus ingens,

Sic medium dolor est, viuere quis cupiat?

English,

The beginning of mans life is grieffe and miserie, the end of it grieffe and miserie, and the middle nothing but grieffe and miserie, which conioynes both the middle and end, and makes one compleat masse of sorrow of all; of which we may say as one sayth:

What ioy to liue on Earth is found,

Where grieffe and cares doe still abound?

And therefore the more firmly to fixe this Exhortation, againe hee sayth, Young men heare mee an old man, that being a young man heard old men, and haue both by relation and experience found the truth hereof.

Q: What sinne is that, which by making others contemptible in a mans owne eyes, makes his owne contemptible in the eyes of God?

A. Pride,

A. Pride, a sinne so much beaten against by the Learned of all ages, that it is admired how it hath preserved a life so flourishing to these times of ours.

A Pithy *Enigma* whereof to that purpose is here infixted.

O —	} S V P E R {	Be,
Mors		Te,
Cur —		Bis,
Deus —		Nos,
Negat		Bis,
Vitam		Nam?

Englished.

O proud Man,
 Death is above thee:
 Why wilt thou bee proud;
 Seeing God above vs
 Denyes to the proud
 The life above?

Further motives for humilitie.

If these deiect thee not, then consider a little further with me, whither thy life will leade thee, which is to death; and whither death will carry thee but to Iudgement.

But before wee come to speake of the Iudgement, let vs a little consider Death.

Mors antrorsum retrorsum considerata.

Death considered backwards and forwards.

Mors

Mors solet innumeris morbis abrumpere vita M
Omnia mors rostro deuorat ipsa su O
Rex, princeps, sapiēs, seruus, stultus, miser, ege R
Sis quicunque velis, puluis & umbra eri S

Englished,

The many sorrowes that are heyres to breath,
And Twins adioyn'd to it, are freed by Death:
With Whose impartiall sythe, the Wise, the iust,
Princes and Kings are all mow'd downe to dust.

Q. What is there concerning the last
Iudgement?

A. Iudicabis iudices Index genera.
Ibi nihil proderit dignitas papa-
Sine sit Episcopus, sine Cardina-
Reus condemnabitur, nec dicitur qua- } *lis.*

Ibi nihil proderit multa allega-
Neque accipere, neque replica-
Nec ad Apostolicam sedem appella-
Reus condemnabitur, bene sciens qua- } *re.*

Cogitate miseri, qui & quales es-
Quid hoc in iudicio dicere potes-
Quo nec erit codici locus nec diges-
Christus Iudex Damon actor, reus res- } *ris.*

Englified,

Before this Judge all Iudges must appeare,
Despite their Greatnesse, Dignity or place,
For to be judg'd as they have judged here,
Where feare nor friendship Iustice shall out-face.

Excuses there c'alledge will be but vaine,
As to appeale unto the Sea of Rome,
For there the guilty though he much doe faigne,
Shall not peruert his justice nor his doome.

Weigh then most Wretched man, thine own estate
How in this judgment thou maist stand upright:
Where shall no booke bee opened to relate,
But euen the conscience shall it selfe indite.

Which that thou mayst the better doe,
learne to put this counsell of S. Bernard into
practice, where he saith:

*Non sicut amo, non sicut odio, non sicut timore;
sed sicut inuenio, iudico.*

Which is,

I judge not as I loue, I hate or feare;
But sentence on the truth of what I heare.

Q. What shall bee the last Words that shall
be spoken in this World?

A. Come yee blessed, Goe yee cursed, &c.
*Aspera vox tunc, sed vox benedicta venite,
Ire malis vox est apta, venire bonis.*

From

From which bitter word, I pray with Saint Bernard, Deliuier me O Lord in that day.

Q. What Language according to the coniectures of some learmed, shall wee speake in the World to come?

A. The Hebrew, a language that Christ himfelfe spake in this world, and the most ancient, and most sacred of all other, being spoken by *Adam* and *Eue*; and which was not changed at the confusion of *Babel*: the next whereto is the Greeke, as most rich; then the Latine, most copious.

Q. Which of all the Psalmes of Dauid is the longest and which the shortest?

A. The shortest is the 117. the longest the 119. the one consisting of 155. Verses, reckoning 4 Lines, where the meeter ends, to a Verse, as the other of two Stanzas.

Q. Which of all the Psalmes of Dauid is the most mournfull and compassionate?

A. The Psalm 77.

Q. What Psalm is that the Wicked, nay the very Devils themselves, according as Athanasius writeth, tremble and quake to heare read, or recited?

A. 68. Psalm, Let God arise and see his enemies scattered.

Q. How many Innes or lodgings did the Sonne

Sonne of God vse in this World?

A. Foure.

*Prima domus Christi, fuit alui virginis alme;
Altera praeſepe, crux tertia, quarta ſepulchrũ.
Engliſhed.*

*Our Saviours firſt houſe was the Virgins wombe;
Second his Stall, third Croſſe, and fourth his
Tombe.*

*Q. Since many other birds reſort to the dead
carkasses, as Crowes, Prognosticators of Wea-
ther, and vultures that preſage death and bat-
tell; it remaines to conſider why it pleased the
wiſedome of God, onely to name the *Ægles*, as
it is in the Text: Where the dead carkasses
are, thither will the *Ægles* reſort?*

*A. It is answered, For that by thoſe hee
would figure out vnto vs the condition of
the godly; for as the *Ægles* flye the highest
of all other Birds, ſo muſt the faithfull Chri-
ſtian ſoare vp with wings of Contemplati-
on, and though ſometimes they ſloope to the
occasions of the world, yet their conuerſati-
on muſt bee on high; and as the *Ægles* are
ſaid to be ſharpe ſighted, and can behold the
piercing beames of the Sunne, ſo muſt the
true beleeuer with vndazled eyes behold the
Sonne of righteouſneſſe more ſplendant
rayes, euen the Sonne that made the Sunne:
And*

And as the *Ægles* are fed with dead carcases, euen so must the faithfull Christian feed vpon the crucified body of **CHRIST**.

Q What part of the earth was neuer scene but by foure kind of Men?

A. The bottome of *Iordane*, and that when God diuided the Waters: which was done once by *Moses*, after by *Ioshua*, then by *Elias*, and last of all by *Elizens*.

Q. Whereupon doth the foundation or base of the Earth consist, or vpon what doth it rely?

A. It is a secret, sought of all men, vnknowne of many, and perceiued of few: to which yet wee answer from the Scripture, That the base and huge weight thereof relies on nothing: and *Job* himselfe testifies, vpon no materiall thing, but is only supported by the power of God himselfe.

Q. What is that that beares all, formes all, nourisheth all, increaseth all, creates all, buries all, and receiues all into her againe?

A. The Earth.

Q. Whether doth it waxe old or not?

A. All Writers doe agree, and one age testifieth vnto another, that it waxeth old, as doth a Garment, or the Birth of a woman: and experience it selfe finds, that both in the fruitfulnessse, the strength and operation of
Herbes,

Herbes, Plants, and Vegetables, the defect and decay thereof is dayly seene, and the lessening of the operation and vertue most sensibly perceiued, in the languishing dolor of many incurable Diseases.

Q. Wherefore doe the Jewes breake the Glasse in which the Bride and Bridegroome drinke?

A. To admonish them, that all things are transitorie and brittle, as that Glasse, and therefore they must bee moderate in their pleasures and desires.

Q. Wherefore haue all Jewes a ranke smell, or sauer?

A. Some thinke, because they are of a bad digestion; others thinke, because they vse not labour, nor exercise, but liue by Vsurie: some thinke, the wrath of God vpon them, the immediate cause. Howsoeuer, they haue beene a people strangely dispersed ouer the face of the Earth, slaughtered and tormented in all Countries, *France, Spaine, Portugall, Germanie, and England.* Some of their offences were, washing and clipping the Kings Coyne, circumcising and stealing of Christian children, and pricking them full of holes for their blond, which they conceited would cure the Leprosie and ranke smell both of their
breath

breath and skinne. In King *Johns* time, they were fined at 1000. Markes a man, vpon penaltie of not payment, to lose their teeth: an old Iew had fixe of his teeth pulled out, because he refused to pay his fine. Many thousands of them were slaughtered in diuers Kingdomes, vpon a rumour spred, that they had poysoned all the Wells in those Countries: And where-euer they liue at this day among Christians, they liue in subiection and flauerie to them they most hate.

Q. What Countrey in the World is the most desolate and solitarie?

A. The Countrey of the *Sodomites*, where Sathan wonne so much ground, that whereas according to *Straboes* description, stood thirteene Cities, situate vpon one of the most fruitfull Soyles in the whole Earth, euen a second *Eden*, or Garden of Paradise, for pleasure and beautie, whence sprung those clustering Grapes from those Vines of *Engeddi*, so renowned in Scripture, stands not now one of those Cities, to magnifie her selfe aboue her fellowes; but all with *Sodome*, the Lady of them all, desolated and destroyed: not one stone left vpon another, nor no other witnesse of their sometimes being, more then the dire smell of fire and brimstone,
the

the heauy iusticers of God that destroyed them : and for the fruit of that Vine that made glad the heart of man, in them peruer-
 ted from his true vse to Sinne and Drunken-
 nesse, are onely found now Apples of a beau-
 teous appearance, but touch them, and they
 are but ashes, and of a sulphurous sauour, an
 Ayre of so poysonous a vapour aboue, that
 (as Historiographers write) stifles the
 Fowles that flie ouer it, that they fall downe
 dead, and the Fishes likewise in that dead
 Sea vnder it, poysoned as they fall in, or
 floate from the siluer streames of *Iordane*,
 that thence empty themselues into that sul-
 phurous Lake.

There are foure kinde of men that lay
 clayme to their owne and others, and but
 one rightly, and these are they :

1 The first saith, That which is mine is
 thine ; and that which is thine is mine : and
 this is the Ideot.

2 The second saith, That which is mine is
 mine, and that which thine is thine : and
 this is the indifferent man.

3 The third saith, That which is mine is
 thine, and that which is thine is thine owne :
 and this is the godly man.

4 The fourth saith, That which is thine

is mine, and that which is mine is mine owne: and this is the wicked man.

Christ all, and without Christ nothing.

Possidet ille nihil, Christum qui perdidit unum.

Perdidit ille nihil, Christum qui possidet unum.

Q. What doe We owe unto our Neighbour?

A. Three things, that is to say:

Nostrum	{	nosse	{	consilijs.
		posse		subsidijs.
		velle		desiderijs.

To Counsell, to Assist, to desire his Good.

Three things are most precisely necessary for every Christian man, and what they are:

Faith, —	{	Without	{	G O D.
A good Name,		which		our Neighbour.
A good Con-		Wee can-		our selues.

science, — not please

Of the latter of which one writes:

O vita secura ubi est conscientia pura,

O life secure that hath the conscience pure.

Q. Why doe young men many times say they are younger then they are, and old men they are older then they are?

A. This doth youth, that he may seeme to preserve the flower of his youth the longer: this doth age, to regain more reuerence and authority, but either foolishly.

Q. Hoc

Q. Hee that learns from youth, Who doth hee resemble?

A. He that eates Grapes before they are ripe, and drinks wine before it be settled.

Q. But who doth hee resemble that drawes his precepts from old men?

*A. He that eates ripe grapes, and drinks old wine; for, Seniores sunt saniores, incipientes insipientes. And likewise much the more, Quae laboriosa fuerint iuventute studia, ea sunt jucunda senectuti otia. Whose studies were more painefull in youth, their pleasures are more perfect in age: for in the largenesse of knowledge is the sweetnesse of life; and therefore neither in youth nor age should we thinke our selves either to young or to old to learne, but with the resolution of that Father say, *Etsi alterum pedem in sepulchro haberem, adhuc discere velim* :*

*Learning would I desire, and knowledge craue,
Though I were halfe sepulchred in my grave.*



2.

HEREAFTER FOLLOW
certaine mixt Philosophicall
Questions, more various, and
of greater liberty.

Q. CHRIST bids vs bee Wise as Serpents,
Wherein consists the Wisedome of Ser-
pents?

A. 1, That in the Spring she casts her
old skin, to inuest her in a new.

2, That she will defend her head aboue
all things.

3, That she stops her eare at the voyce
of the charmer

4, That carrying poyson alwaies in her
mouth, she cuer exposeth it before she drinks
of whom the Poet wittily thus writes :

*Vt nulli nocuisse velis, imitare Columbam :
Serpentem, vt possit nemo nocere tibi.*

English.

That thou no hurt of other men mayst take,

Bee Wise as Serpent for thine owne deare sake :

That against others thou doe not offend.

The Doves offencelesse nature apprehend.

D

Q. 143e.

Q. Whether may the Warmth of Veluet or Frise be more comfortable? or Whether the continued pleasures of great men, or the seldome, yet sometimes pleasures of poore men, be more delectable? or Whether great men take more content in their great pleasures, then meane men in their lesser?

A. The warmth or health to the bodie is all one; though Veluet haue the superioritie for Ornament, it hath not therein for vse. And as for the great pleasures of great men, being dayly and common, are not thought so delectable, as the seldome recreations of the meane, but rarely and desiredly afforded. In meane ragges (wholesome, though not costly) the poore may be as much, nay, are (for the most part) more delighted; sleepe as soft on their Beds of Flockes, as the other on their Pallets of Downe; for all content, or dislike, is of our owne making: for so good or ill an Artist is Imagination, that it will turne Frise into Veluet, & Veluet into Frise: for as the Imagination shall be flattered, so the Senses are perswaded, and so it is enioyed. And therefore I conclude, that that content which oftentimes lodgeth not vnder a golden-fretted Roofe, may be found napping vnder a thatcht-patcht Cottage.

Q. Why

Q. Why are not Riches, in their flight, said to take themselves to the Wings of a Cocke, or a Hawke, or some other tame Fowle, but to the Wings of a Swallow?

A. Because the Cocke and the Henne, and the Hawke, and such like, are domesticall creatures; and though sometimes they step aside, yet may oftentimes againe be found, as the Hawke sometimes by her bells, when the Swallow passeth away vnrecoverably.

Q. How many, and What Creatures are those that liue onely Without meat?

A. Foure: the Camelion by the Ayre, the Want or Mole by the Earth, the Sea-Herring by the Water, the Salamander by the Fire; vnto which, may be added the Dormouse, which liues partly by sleepe.

Q. What is the reason that Herbes, that are planted in the Earth by the industrie of man, grow up so slowly, and prosper so leysurely, though well manured, and excellently applyed euery way, when as Weedes and such like shoote up hastily of themselves, Without cyther tillage or toyle?

A. It is answered, that the Earth is to the one a Step-mother, to the other as a naturall Parent: and therefore to those which are her owne legitimate and truely, free

lends the more nourishment, when to the other, but as bastards, shee withdraweth it from them.

Q. Why are Cats and Whelps brought forth blinde?

A. Because that drawing neere to their maturitie and ripenesse, they wound & pierce the Matrix with their clawes, whereupon by their Dams they are hastily and imperfectly cast out before their time.

Q. Why doth blood issue afresh from an old member, or wound, many dayes before made and dryed up, the Murderer approaching neere unto it?

A. Our Naturalists obserue diuers naturall causes to the effecting of the same, which for their vncertaintie, we meddle not withall; but thus conclude, that Murther shall not be concealed, or vneuenged: and to that end, the blood of the slaughtered cries for vengeance at the hands of God; which God so regarding, by that meanes answers, to approue to man what often seemeth doubtfull otherwise.

Q. Why doe the affections of Parents runne upwards to their Children, and not their Childrens runne downwards to them?

A. Even as the sappe in the root of a Tree ascends

ascends into the branches thereof, and from the branches returnes not into the root againe, but runnes out from thence into seede; so Parents loue their Children: but Children so loue not their Parents; but their affections runne forward, to a further procreation: Whereby it comes to passe, that one Father with more willingnesse brings vp ten Children, then ten Children in his want sustaine one Father.

Q. How is it, that there be many more Women in the World then Men?

A. Some thinke, because Women are exempted from the Warres, from the Seas, Imprisonment, and many other troubles and dangers of the Land, to be a reason sufficient: so, others likewise there are, that thinke this may be a reason, because in the whole course of Nature, the worst things are euer most plentiful. To which effect, *Plinie* tells a storie of a certaine Field-Mouse, that euerie moneth brings forth thirtie, when the Elephant, a creature of vse and seruice, is three yceres in trauaile with one.

Questions of the Earth.

Q. How many miles is the Earth in Circum?

A. It is vncertaine, and cannot rightly be defined: for as the Lord sayth, Who hath measured the Earth? Yet the Mathematicians and Astrologians are of opinion, that it is foure times 5400. miles: but howsoeuer, in respect of the Heauens, they conclude it but a Point, where euery Starre in the eight Sphere is esteemed bigger then the whole Circumference thereof; where, if the Bodie of the Earth should bee placed in the like splendor, it would hardly appeare: Yet, as sayth a Father, we make of this little so great a matter, so admiring this miserable Dust; on which, not onely wee, that are but Dust and Wormes, doe creepe, but also many other Wormes and Beasts besides; And yet this Point is diuided among Mortalls into many Points, and with fire and sword contended for, and sought; and many are so besotted therewith, that they would exchange for a Mote of this Point, their part of Heauen, could they meete with a Chapman.

Q. Where is the Center, or middlemost part of the Earth?

A. At *Delphos*, as the Ancient would haue it: to which purpose, *Strabo* tells a storie of two Eagles sent from *Joue*, one from the East, and another from the West, which
met

met at *Delpkos*. Some are of opinion, that it is neere the Mount *Taurus*; *Ptolomeus* thought it vnder the Equinoctiall; *Strabo*, at *Parnassus*, a Mountaine in *Gracia*: *Plutarch* was likewise of that opinion. But most of our Ecclesiasticall Writers haue thought *Iudea* to be the middle of the Earth, and *Hierusalem* the very Point and Center: of which opinion, was *S. Hierome*, *Hilarius*, *Lyra*, and others; according to the Psalm, *God hath wrought saluation in the middest of the Earth*, that is, at *Hierusalem*, by his Passion. Yet, in respect of the whole World, there is no place properly the middle, because it is round.

Q. Wherefore is the World round?

A. Because that it, and all therein, should not fill the heart of man, being a triangle receptacle for the holy Trinitie.

Q. How farre is the East distant from the West?

A. A dayes iourney, for the Sunne passeth betweene them euery day.

Q. Whether is the Water or the Earth the greater?

A. It is answered, the Water is bigger then the Earth, the Ayre bigger then the Water, and the Fire bigger then the Ayre.

Q. What comparison is there betweene the Sunne, and Vertue ?

A. So much, that when as the Sunne is at the highest, the lesser shadow doth it cast vpon the Earth, as the neerer thereto the greater: so Vertue, the more high and eleuate it is, the more it shines vnseene, vnlesse to it selfe, and such as participate in the fruition thereof; as that other, the more vnreall and declining, a greater, but a worser light to the World.

A certaine old Doctor of the Church compared the Old Testament and the New to the Sunne and the Moone: the Old borrowing Light from the New, as the Moone from the Sunne; the New being wrapped vp in the Old, and the Old reuealed in the New.

Q. What is the highest of all things ?

A. The Sea is higher then the Earth, the Ayre higher then the Sea, the Fire higher then the Ayre, the Poles higher then the Fire, GOD higher then the Poles; higher then GOD, nothing.

Q. What may the World most fitly be compared vnto ?

A. To a deceitfull Nut, which if it be opened with the Knife of Truth, nothing is found within it, but vacuitie and vanitie.

*Q. Si fugio sequitur, si me fugit illa sequenter.
Res mira & varia est, dic mihi quaso quid est?*

English :

If I her follow, shee mee flyes ;

If I her flye, shee followes mee :

A thing most strange and various 'tis.

I pray you tell mee what it may bee ?

*A. The Rainebow, which seemes to varie
in colours, according to the variation of the
minde of him that beholds it.*

*Q. What times are we chiefly to select to
our selves for the ordering of our affaires, and
as the most convenient for that purpose ?*

*A. The Morning, and the Evening : in
the Morning, to propose what wee haue to
doe ; in the Evening, to consider what wee
haue done, and effected : so that wee may
husband our time in the early and wise dis-
posall and accomplishment of our affaires.
And next,*

*That wee may also haue the first of these
golden Verses on our side, and the other ey-
ther frustrated, or not strongly against vs,
which ensue, as followeth.*

*And first for our early rising, and the Mor-
ning :*

*Sanctificat, dat, sanat quoque : surgere
mane.*

Englished :

To rise betimes, hath still beene understood
*A meanes t'enrich, make Wise, preserve pure
 blood.*

For the second :

*Omnia si reputes transacta tempora vita,
 Vel male, vel temere, vel nihil agit homo.*

Englished :

Suruey all times, and their swift progresse scan,
 Rash, bad, or nothing in them's done by man.

Q. Whether throughout the whole yeare are
 there more cleare or cloudie dayes ?

A. The drie are more then the rainie ;
 cleare, more then the cloudie : according to
 the Poet,

*Si numeres anno soles & nubila toto,
 Inuenies nitidum sapius esse diem.*

Number the dayes, the cloudie and the cleare,
 And thou shalt find more faire then foule i'th
 yeare :

But Womens Beauties if thou so compare,
 Then greatest numbers are more foule then
 faire.

And yet sayth one :

Who takes a Woman foule vnto his Wife,
 Doth pernance dayly, yet sinnes all his life.

Q. Whe.

Q. Whether are some dayes to be accounted unfortunate, or not, as in our Kalender are set downe?

A. They are not: as in the Countrey-mans Counsellor here ensuing, is further to that purpose related. And therefore *Heraclitus*, not without cause, blames *Hesiod*, for his distinction of dayes good and euill, as if he were ignorant that all dayes were alike. To which purpose, is here annexed the noble courage and resolution of *Lucullus* the Capitaine: who, with no lesse happie euent then ripe iudgement, being endangered by an enemy, and vpon an ominous day, as his Souldiers termed it, likely to haue been surpris'd; animated them on notwithstanding to a famous rescue and victorie, with this perswasion, That giuing the onfet with resolution, they should change a blacke day to a white: and the successe was answerable.

Q. Whether is the custome lawfull, or not, that is commonly used for the celebration of our birth-dayes?

A. The Heathens in ancient times had this custome in great esteeme and reverence; and in some measure we may be imitators of them: but how wee should celebrate ours, Saint *Austine* hath giuen vs a Rule, that is, with

with thankfulness and reioycing in God, that he would haue vs borne to be Temples consecrate to him; then truly reioycing, when we finde in our selues a willingnesse and perfection in some measure to goe forward, and endeaour the end of our Creation, which is the seruice of God : vnto the which, vnlesse wee referre our whole care, wee shall haue small cause of reioycing, but rather to wish wee had neuer bene borne. And most of the Fathers are of opinion, that none of all the Saints thus celebrated their birth-dayes, but wicked Princes, as *Pharoah*, *Herod*, and the like.

From Heathens, wee descend a moment to the Pope, and *Rome*.

Q. The Pope borrowes two Prerogatiues from the Apostles, and What are they?

A. Saint Peters Keyes, and Saint Pauls Sword : that which he cannot enter into by the one, he may enforce by the other. After the example of Julius the second, Pope of Rome : who leading his Armie along by the Riuer Tyber, threw therein his Keyes, laying ; When Peters Keyes profit vs nothing, then come out, Pauls Sword. And how it is drawne at this time, the World takes notice, as against Venice, France, the Duke of Ferrara,

vava, and in an hurly-burly, vnſheathed throughout all *Italy*: The Dogge, that with ſhut eyes barks againſt all Truth.

Q. Tell me, in the vertue of holy obedience, What garments were they, that preſerued their wearers from the Deuill?

A. The Garments of *S. Francis*, as the Papists tell vs: as if the Diuell could not as well know a Knaue in a Fryars Habit, as in any other.

Q. What is the reason, of all other things, that the Pope chriſtens his Bells; they hauing many times that preheminence, before Men?

A. That the ſound of them might driue Deuils out of the Ayre, cleare the Skies, chaſe away Stormes and Tempeſts, quench Fires, and giue ſome comfort to the very Dead; and the like.

To which purpoſe, heare the Bells ring out their owne Peale.

*En ego Campana, nunquam denuntio vana,
Lando Deū verū, plebem voco, congrego clerū.
Deſanctos plango, viuos voco, fulmina frango,
Vox mea, vox vite, voco vos, ad ſacra venite.
Sanctos collaudo, tonitrus fugo, funera claudio,
Funera plango, fulgura frango, ſabbatha pango:
Excito lentos, diſſipo ventos, paco cruentes.*

En-

Englified :

*Behold, my uses are not small,
That GOD to prayse, Assemblies call :
That breake the Thunder, wayle the Dead,
And cleanse the Ayre of Tempests bred ;
With feare keepe off the Fiends of Hell,
And all by vertue of my Knell.*

Q. What Number Was the most fatall to Rome ?

A. The sixt Number, according to the Verse ensuing :

*Sextus Tarquinius, Sextus Nero, Sextus & iste
(scilicet, Papa Alexander 6.)
Semper sub sextis perditæ Roma fuit.*

*What other Names or Numbers to her Wonne,
In the sixt still she lost, Was Rome undone.*

*Q. What Inscription or Motto Was that
(according to the Fiction) Which Martin de
Asello fixing over his Gate, by reason of the
false pointing of the Painter, cost him his
Bishopricke ?*

*A. Porta patens esto nulli, claudaris honesto.
Where the Painter mistaking himselfe, made
the Point at nulli, and so made it, Gate be open
to none, but shut out all honest men.*

*The Pope riding that way, before Martin
had*

had corrected his Inscription, taking it for
profest knauerie, discarded him of his Bi-
shopricke (as it was wonder) and placed ano-
ther in his House; who kept the Inscription
still, but onely altered the Point, and made it
thus:

Porta patens esto, nulli claudaris honesto.

Adding thereunto:

Ob unum punctum caruit Martinus Asello.

Gate, open to the good, and shut out none;
For one poore Point, is all from Martin gone.

Q. There is a certaine thing that hath not
the Art of Numeration, neyther knowes the or-
der of Time how it passeth, and yet least wee
should be ignorant, or the time should deceiue
vs, it instructs vs both carefully?

A. A Clocke: vpon which, one thus
writeth:

Qui nescit quo vita modo volat, audiat hora;

Quam sit vita breuis nos docet ille sonus.

He that would know how Minutes steale
away,

That peece vp Houres, that patch out the
Day;

This trustie Watchman, to supply our need,
Proclaimes our liues short span, in their switt
spred.

Q. What

Q. What are the natures and dispositions of the foure Elements ?

A. The Earth is dry, the Water cold, the Ayre moyſt, and the Fire hot.

Q. Which is the highest of thoſe Elements ?

A. The Fire, whoſe nature is euer to mount vpward, and if you turne it downward, it goes out thereupon. Thence proceeds S. Chryſoſtomes admiration, that the Rayes of the Sunne, in nature hot, in quality glorious, doe ſhoot downward, ſo contrary to the fire.

Q. What fire is that that ſometimes followes, and ſometimes flyeth away ?

A. An Ignis fatuus, or walking fire, (one whereof keepes his ſtation this time neere Windſor,) the pace of which is cauſed principally by the motion of the Ayre ; for the ſwifter one runnes, the ſwifter it followes, the motion of the ayre enforcing it.

Q. What thing is that moſt uſefull and precious in the World, that produceth another of no uſe nor goodneſſe at all ?

A. Fire, from whence proceeds ſmoake, of which Lipſius writes :

Ita te tolle à humo ut abſis à fumo.

Q. What Coales doe longeſt of all other preſerue fire ?

A. The

A. The Coales of Iuniper, of whom it is reported that they haue kept fire a whole yeare together, without supply or going out.

Q. What is that which being the heaviest and hardest of all things, yet yeelds both to the extremity of Fire and Water?

A. A Stone, that Fire melts, that Water weares, that Time consumes.

Which cheares the Ploughman With increasefull crops?

And wastes huge Stones With little water-drops.

Q. What stone of all others is the greatest wonder?

A. The Flint stone, that preserves fire within it, a wonderfull secret and benefit to man.

Q. What is that which being first Water, afterwards assumed the forme of a stone, and still retaynes it?

A. The Christall, congealed by Frost.

Q. What stone is that that yeelds neyther to the fire, nor to the hammer?

A. The Adamant, which as our Naturalists obserue, is dissolued onely by Goates blood: whereupon S. *Chrysostome* writes, though the heart of a sinner be more harder
then

then an Adamant, yet will the blood of Christ mollifie it.

Q. Whether haue stones a vegetatiue life or no?

A. This if wee doubt, our Pioners and Mineralists will resolute vs, who find out by experience, that although Minerals bee buried deepe in the earth, yet through diuers veynes and channels, sucke in moysture and nourishment, as doe Plants and Trees: and that they doe likewise increase and grow, though in a slower progression and degree then other things, is probable and certaine.

Q. Is there a difference of prerogative amongst stones?

A. It is answered, there is; For the stone in the Altar hath more honour then the stone in the street. For the one is kneeled vnto with deuotion, the other troden on by the feete.

Q. Which is the most precious stones for mans use?

A. The two Millstones of the mill, of which the one neuer stirres, the other neuer lyes still.

Q. What Birds of all other are the most gentle, and the most innocent?

A. The Dpue for gentlenesse and simplicity,

city, is commended in Scripture, for the
 Doue is among Birds, as the Sheepe is a-
 mong beasts, from whose kind, no hurt pro-
 ceeds to man, being a sociable creature for
 his seruice; of whom it is obserued that hee
 yeelds vp his life for the sustenance of man,
 sobbing it out with a kind of meeknesse and
 patience, more then any other creature: and
 for his vse there is nothing vnnecessary for
 our seruice in the whole compofure of him:
 his flesh being good for meate, his guts for
 the strings of Instruments, his dung to enrich
 the field, his wooll for cloath, so nothing
 superfluous: So likewise the Doue, a patient
 not an offensive Creature, without beake or
 tallants of oppression, hauing no other de-
 fence against her enemy, the Hawke, and
 such like, more then the swiftnesse of her
 wing: according to the Poet:

Felle Columba caret, rostronon ledit,

Possidet innocuas, pura q³ grana edit.

Her food is graine, her beake doth not offend,

No gall this creature hath, nor no bad end.

And therefore they hate the Hawke, as it
 is sayd, because of his beake.

Odimus Accipitrem quia semper uiuit in armis.

We hate the Hawke, & feare him neare or farre

Because his beake still threatens to vs warre.

Q. Whence

Q. Whence proceeds the mourning of the Dove?

A. For feare of the miscarrying of her young, which shee is so fruitfull in, that shee brings forth euery moneth, or at least layes Egges : they ioyne their beakes in the way of loue, and conceiue by billing.

Q. What Birds of all other are the most rauenous?

A. The Ægle, the King of birds, of whom it is deliuered, that they neuer dye by old age or sicknesse, but by famine, and that by reason of the vpper part of her beake so in-clasping the vnder, that shee cannot open her mouth to receiue her food. *Elianus* writeth, that the feathers of the Ægle, put among the feathers of other birds, doe consume and waste them away, as doe the euill gotten goods of some rich oppressor, not only themselues, but together the whole lumpe, some whereof were well or much better gotten. To which purpose *S. Chrysostome* saith, a few riches euill gotten will not only waste themselues, but consume away those that are well gotten. Of which one writeth : *De bonis male acquisitis vis gaudet tertius haeres.* Of Piles of Wealth raised by vniust Extortion, The third heyre seldome doth inioy his portion.

Q. Why

Q. Why is the Agle spread in the Emperours Armes?

A. Some thinke it was so giuen vpon a compact betweene the Emperour of Germany and Constantinople, vpon an agreement betweene them, that the succeeders in the Germane Empire after Charles the great should be called Emperours of the West, as as the Emperours of Constantinople, Emperours of the East; and so the head should looke both wayes, as the verse seemes here to confirme it:

Picta biceps Aquila, hinc occasum, hinc aspiciit ortum.

Alter, ait, nostri est Caesaris, alter erit.

The Agle spread, had this and riper scope,
To eye both present, and the future hope.

Q. What Bird is that that hath the fairest feathers, but the most hellish voyce of any other?

A. The Peacocke, whom the Poet termes to bee,

Angelus in penna, pede latro, voce gehenna:

A bird that hath an Angels plume,

A Theenish pace, a Hellish tune.

Pliny writes, that the Peacocke enuying the profit of man, deuoures her owne dung, lest hee should make vse of it.

Q. What

Q. What birds in the Scripture doth God preferre before wicked men?

A. The Kite that knowes her time, as doth the Turtle, the Swallow and the Storke.

Q. What birds are most perfect Heraulds of the Spring?

A. The Swallow and the Cuckoe.

Q. Is there any thing more of obseruation in the Swallow?

*A. There is; and this is very obseruable of her, the discretion shee vses in feeding of her young, when hauing five in her nest, shee euer begins at the eldest, and so by degrees goeth ouer the rest, that all may haue alike, and none be forgot. In the winter shee flies not away, as it is reported of her, but is found to lie in her nest as dead, and to re-
uiue againe with the approaching warmth of the Summer, which some take to bee an Enbleme of the resurrection.*

Q. What bird of all other is the most sweetest in voyce?

*A. The Nightingale, who as Pliny notes, euer sings sweetest notes in the hearing or presence of man: and the reason is, as the fiction leads vs, for that the Cuckoe and the Nightingale, two quiristers of that season, in some ripenesse of the Spring, wherein they
both*

both take their tunes, which is most chiefly from the middle of Aprill to the end of May, fell into a controuerſie of the excellency of their voyce and note, which diſſention grew ſo farre, that it could no bee ended without an vmpire, vnto which the Aſſe was choſen, as thought a fit Iudge, by reaſon of his long cares, quicke hearing and preſence; by whole iudgement the Cuckoe was preferred. becauſe her note was eaſie and plaine to his capacitie: the Nightingale thus caſt, appeales to man for her cenſure, and where euer ſhee ſees him attentiuē, there ſhee runnes into the variety of her moſt excellent Ditties.

Q. What in times paſt was the controuerſie for beauty or excellency betweene the Crow and the Goole?

The Crow ſayes:

Altera me in terris non eſt ſecundior ales.
In all the earth no Bird then I more White.

The Goole answers:

Tu me plus loqueris, plus ego ſcribo tamen.
Though leſſe I ſpeake then thou, yet more Ile Write.

And concerning the Parrot, *Ariſtote* was of opinion, that ſhee would ſpeake more, and better then ſhe doth, if ſhe drunke but wine.

Q. Who

Q. Who were those among men that attempted to flye like Birds ?

A. Icarus and Dedalus, and of late an Italian that flew from the top of S. Markes Tower in Venice, and did it without hurt : besides, an Englishman that offered to undertake to flye ouer the Thames, but afterwards hee flew from his purpose, and did it not : and as I haue heard since, hee is flowne ouer the Sea in a ship.

Q. Who are the most merry, the most free, the most mad, and the most blessed in the World ?

A. The most merry are popish Priests, that sing when others weepe, both before they dye, and after they are dead.

The most free are Physitians, that are only licenced to kill without punishment, so that what is death to others, is gaine to them.

The most mad are nice Gramarians that fight about vowels, and for ayre and sound, and with as much bitternelle as the *Turke* against the *Rhodes*.

The fourth are the poore that are blessed, to which I incline, though with *Agnus* I pray to giue me neyther pouerty nor riches, but contentednesse.

Though *Ouid* could say concerning their blessednesse :

*Non tamen hoc tanti est, pauper ut esse velim.
Though blessings bee, for them in store,
To bee their heyre I'de not bee poore.*

Q. Wherefore haue Gramarians formed 3. Genders in Art, seeing there are but 2. in Nature: or why doth not Nature bring forth things of the Neuter gender as well as of the Masculine and the Feminine?

A. Let him tell the cause of that who can, or if hee cannot, let him seeke out another Palemon that can vntie this knot, for my heyier shall not plow this.

Q. What is that which knowes not it selfe to speake, understands not a voyce, yet conceales not, but repeates the voyce of him that speakes?

A. Eccho, the daughter of the Ayre and Tongue.

Q. What may come into thy minde by recoraing these fine Muscicall vowels:

V T R E M I F A S O L L A?

A. The custome of Drunkards, for when they drinke.

	<i>[Vt, & bibunt]</i>	<i>Vtiliter,</i>
<i>Incipiunt in</i>	<i>Re,</i>	<i>Regulariter,</i>
	<i>Mi,</i>	<i>Mirabiliter,</i>
<i>Pergrunt in</i>	<i>Fa, & bibunt]</i>	<i>Familiariter,</i>
	<i>Sol,</i>	<i>Solcmniter.</i>

E

Def.

Desinunt in La Mi, quia exitus Lamentabilis & Miserabilis.

Englished.

They be-	} Vt, and drinke	{	Sauingly.	
gin in			Re,	Regularly.
			Mi,	Miraculously.
They hold	} Fa, drinking	{	Familiarly.	
on in			Sol,	Solemnly.

And ending in La Mi, because the end is Lamentable and Miserable.

Q. What Creatures are those, some living, and some dead, that rule all the World?

A. The Sheepe the Goose, and the Bee: for the Sheepe yeelds parchment, the Goose quills to write it, and the Bee waxe to seale it, according to these Verses:

*The Bee, the Goose, the Calfe,
doe so maintaine the might:*

*Of Monarchs, Kings and States,
that Wrong surprise not right.*

*The Bee brings Sealing-Waxe,
the Goose a Writing-quills:*

*The Calfe his parchment-coate,
for Decds and Dead-mens-Wills.*

Q. What Creatures are those, that are both in the Heauens, in the Earth, and in the Sea?

A. The

A. The Dog, and Serpent or Dragon,
according to the Poet:

*Latrat in ade Canis, nat in aquore, fulget
in astris.*

*Though more confined creatures more doe pine,
The Dogge in House, Sea, Skie, doth barke,
swim, shine.*

Q. Whether are there more or greater li-
ving creatures bred on the Earth, or in the
Sea?

A. In the Sea (as all writers testifie and
agree vpon) and this moreouer they adde,
that there is no creature on the Earth, that
hath not his like in the Seas: and yet there
are many in the Sea that the Earth cannot
parallell, nor any other place; and beside,
with this good difference, that those crea-
tures that are hurtfull on the Earth, in the
Waters are not so, as the Snakes and such
like there are without their venome, and
offencelesse.

Q. What is that which nothing being more
heavier of it selfe, yet nothing more moveable,
and if you keepe it not within bounds, seuers it
selfe into many particulars, yet after runnes
into one lump: and beeing it selfe unchangea-
ble, changeth and altereth the forme and co-
lour of things?

A. Quickfiluer.

Q. What Herbe is that Which presents the forme of a Man?

A. The Roote of the Mandrake.

Q. Whether it is of truth, or not, that is vulgarly reported, That those that digge this Root escape not without death?

A. Nothing lesse: yet hath it of it selfe a soporiferous nature, to procure sleepe (drunk, or applyed euen as *Opium*) to death.

Q. What creature is that, which at once brings forth, nourisheth her young, and goeth with young againe?

A. The Hare, that fearefull and pursued creature; of whom, according to *Pliny*, the males bring forth as the females: vnto which no other creature may compare in fruitfulness, but Conies, those cunning Pioners, that haue vndermined and subuerted Cities, and the Money of *Vsurie*, that no sooner is begot it selfe, but it presently engenders.

Q. Among all Beasts and Birds, which are of the most brautious and various colours?

A. The Peacocke among Birds, is as the Panther among Beasts; onely in this they differ, that whereas the Peacocks deformitie is his Feet, the Panthers is his Head.

Q. What kind of Men are they, which being

as Beasts themselves, sit upon Beasts, carrie Beasts on their hands, haue Beasts running about them, and all to pursue and kill Beasts?

A. Vnlettered Huntsmen: of which, *S. Ierome* further addeth, that *Esaü* was a Hunter, and *Nimrod*, and both wicked men; and that he had scarce read in the Scripture of an holy man that was an Hunter: not that hee thought it impossible to be so, as if they were adiuncts, not to be separated; nor that they were wicked, because they hunted, but that they hunted, being wicked men.

But the great Hunter, sayth a Father, is the Deuill, that maketh his Toyles of the wickednesse of man, and pursues him with the Hounds of his owne Kennell: And therefore, sayth the Psalmist, *Hee shall deliuer thee from the Snare of the Hunter, &c.*

Q. What twice two things are those that are oftentimes said to deuoure their Masters?

A. *Hac Bis, Bina, Canes, & Aues, seruique atque Caballi;*

Dicuntur Dominos saepe vorare suos.

Hawkes, Hounds, and Horses, Seruants pride and stealth,

Are oft times found deuoure their Masters wealth.

Vnto which may be annexed another distributor of misery and penury, not inferior if not greater then any of the rest, which is gaming or Dice; and therefore as the saying is:

*Ludens taxillis bene respice quid sit in illis,
Spes tua, res tua, fors tua, mors tua, pendit in
illis.*

*At Dice who playes, in this conceit may enter,
My hope, my health, my life, my wealth to
winter.*

And all thereby: and therefore if hee would preuent this danger by cunning, let him know, the more cunning hee is in this Art, the more wicked he is in his life.

A good rule to bee obserued, both for our profit and carriage.

Amores.

Mores.

Ores.

Res.

Æs.

*Hæc tua verba iubent, fugiendos semper amores
Mores seruandos omnibus esse bonis:*

*Noctes atque dies erando, rebus & uti
Prudenter proprijs, nec lapidanda bona.*

These words vnto vs this instruction preach,
First, flye fond leues of many a good the breach:

Next

Next, keepe good manners, and the good embrace,

For that becomes; then pray in euery place.

Next, vse thy goods With moderation fit,

And thou shalt reape both praise and benefite.

Q. There are two things that cannot bee too much trimmed, and What are they?

A. A Ship, and a Woman.

Q. In What things should a Woman bee like vnto a Ship, and What things not?

A. In this, a Ship is the greatest moueable that a man possesseth, and yet it is turned and guided by the Sterne a little piece of wood; so must the Wife in this bee like, being willing to bee guided by the direction of the Husband; and as it sayles not but by deliberation, sounding and compasse, so must not shee walke but by discretion and iudgement. But herein she must be vnlike, for as one ship may belong to many Marchants, and many Marchants may bee owners in one ship; so must not the wife, she must bee properly but to one; and as a ship of all the goods a man possesseth cannot bee housed, a wife of all things must not bee left abroad; and lastly, a Ship may bee painted, but a Woman should not.

Q. In What place are Wines of best vse, and most fit?

A. One of Marcions Schollers answered, In Thalamo, & in Tumulo; In the Bed, and in the Tombe.

Q. By What reasons Were the ancient Poets vsed to condemne two Marriages?

A. By comparing the aduenture of such a one to the wracked Sea-man, that once ashore, will notwithstanding to Sea againe: according to the Verse,

*The man that's once from Marriage free,
yet hasteth to that paine,
Resembles much the wracked man,
that will to Sea againe.*

Q. What Was the young mans answere, wherefore he would not marrie a Widow?

A. Because, according to the old saying, he would not drinke in the Water that another had dyed by tasting of: as followes,

In qua quis peryt non bibo dixit aquam.

Q. How comes it to passe, that learned men, Wise men, Churchmen, and such like, chuse, notwithstanding all their Wisdome, many times Wines, impatient, contentions, and troublesome?

A. It is not to be doubted, but that Marriage

riage is a Fate, suffered or appointed by GOD, *Gen. 28. 48.* and therefore not alwayes in the power of euery man, to chuse, according to his wisdome and vnderstanding, at all times: but, that wise and learned men should many times, if they haue not euill and vnchast Wiues, meet yet with those that are bitter and contentious vnto them; I can giue no reason for it, but this Fate, vnlesse it be for this cause, That when abroad they reprove other mens faults and errors, they may haue at home those that may preach to them their owne weakenesse and infirmities. And therefore, as one sayth: Howsoeuer, it must be our wisdomes to loue them, since it was our fortune to haue them; and for their faults, we must eyther seeke to remoue them, or endeavour to beare them: if we can take them away, we make them the fitter for our selues; if not, we become bettered our selues in our patience.

Q. Who are those that plow the Sands, tyll anothers Ground, and leane their owne Field vnbuebanded?

A. The Adulterer, who is said to want two of his five Sences, at least, not to haue the true vse of them, that is, his Seeing and Hearing: for if he could see, he might behold

the immediate destruction that waites at the threshold of that sinne: if hee could not see, yet hee might heare from the testimony of wotull experiencers, that cry out in each corner, This path I trod, and it brought me to destruction.

Q. I know thou art diligent in reading the Scriptures, therefore shew mee in what one Chapter of the Bible all the five Senses are described?

A. GEN. 27. vers. 4, Seeing: vers. 18. Hearing: ver. 21. Touching: v. 25. Tasting: v. 27. Smelling. The five windowes of the soule: of which one thus writes:

S Lucem oculis video, & varios discerno colores:

H Consona me iuvat, offendit symphonia discors.

S Fraganti oblecter, vitioso offendor odore,

T Insipidū & sapidū quid sit me iudice constat:

T Sentio quid Calidum, aut Gelidum, quid molle, quid asprum.

The Seeing, light and colours doth discry;

The Hearing, tunes and discords doth attaine;

The Smelling, odors sweet and sowre doth try;

The Taste respects the Cooks both art and paine;

The Touching, hard, and soft, and hot, and cold,

Through these five Windowes doth the Soule behold.

Q. What

Q. What is the least member in the body and yet darkens the whole man?

A. The eye-lidde.

Q. Is the most perfect eye-sight sometimes deceived?

A. Oftentimes, and as soone as any other of the Senses: for example, cast a straight staffe into a troubled water, and it appears to the eye as crooked and waue-ring. Stand vpon the shore, thou seest the Ship goe; stand vpon the Ship, why then thy eye will tell thee the Shore goes, and the Ship stands still. So the head being distempered, thou shalt thinke fixt things moue, and one flame two.

Q. What is the swiftest of all things in the world?

A. One answered, the Sunne, because his speed is such, that in a day hee compasseth the whole circuit of the Earth. But another replied, that Thought was swifter then that, because it trauelled the whole world in a moment.

Q. What foure Euils are those that chiefly trouble a house?

A. Sunt mala tria domus, imber, m'la famina, furus,

Quartum cum mane surgunt pueri sine pane.

A moue,

*A Smoake, a Storme, and a contentious Wife,
Three illls are found, that tyre a Husbands life:
To Which, a fourth is by the Proverbe sed,
When Children cry for hunger, Wanting Bread.*

*Of Martin Luther and P. Melancthons
eloquence and sweetnesse.*

*Diuisa his opera, sed mens fuit unica, pauit
Ore Lutherus ones, flore Melancthon apes.*

*Twixt Luther and Melancthon, so long gone,
Their Works were diuers, though their Faith
Was one:*

*For Luthers soundnesse loaded by degrees
His sheep, as did Melancthons flowers his Bees.*

*Q. What meanes this speech: Nourish not
the Whelpe of the Lyon?*

*A. It giues to vnderstand, that we are not
to cherish any power aboue the Law, nor to
foster that strength, that may afterwards op-
presse vs.*

*Q. Why doe they that are troubled With
the Gout, euer loue to talke most?*

*A. Because they cannot runne with their
feet, they loue to runne with their tongue:
for the benefit of any member we are depri-
ued of, hauing two of them, we esteeme the
other in the reckoning of them both. As con-
cerning*

cerning the Eye: No man desires to be blind, or to haue but one Eye; yet if any mischance should befall the one, wee esteeme the other the dearer: as it followes in Verse,

*Non habeo, nec habere velim, quod sit tamen
adfit,*

Non carcam Cræsi si mihi dentur opes.

*Mine Eyes I would not sell for drosse,
Though Cræsus Wealth repair'd my losse.*

None more blind then Byart, as the saying is, nor none more forward to venter, then he that least knowes the dangers that he enterprises: as by this example is made manifest.

The Trees on a time went forth to select them a King: and in their progresse, they came to the Oliue Tree, and sayd vnto it, Reigne ouer vs, and be King; but it refused, saying: Shall I forsake my fatnesse, where-with I am suppled, and man is nourished? No, I will not; and with these and the like reasons refused their offer. Then they came to the Figge-tree, and said, Reigne ouer vs: who answered, Shall I leaue my sweetnesse and fruits, more delicate then the Honey of *Hyla*? Then they came to the Vine; and she refus'd, saying: Shall I forgoe my sweet shade, and comfortable clusters, that comfort and make glad the heart of man? It shall

shall not be. Then spake the Bramble; Let me be King ouer you, that I may curbe you with sharpe lawes: and thus, what the good refused, the worst offers to take vp and embrace, for none more ambitious then the vn-deseruing as in the Proposition before declared.

Q. What waters of all other are the most deccitfull?

A. The teares of a Woman; the which in the blessed weeper are called, The blood of the soule.

Q. What creatures of all other are the most Wanton?

*A. Infatiate women, according to the Poet,
Gallinis Gallus ter quinis sufficit unus,
At ter quinq; viri vix sufficiunt mulieri.
One Cocke sufficeth twice fine Hen:
Scarce one lewd Woman, thrice fine Men.*

Q. What Women of all other are the most fruitfull?

A. Beggars Wiues, that of all other one would thinke should be most barren.

Q. Of imperious Women what did Cato report?

A. Cato said, Our Wiues rule the common wealth, for wee gouerne the People, and our Wiues gouerne vs. To which purpose

pose *Themistocles* said; O wife the *Athenians* rule the *Gracians*, I the *Athenians*, thou mee, thy Sonne thee: therefore in my opinion he spoke not amisse, that said; hee neuer knew Common-wealth, nor priuate Family well gouerned, where the Hen crew, and the Cocke held his peace; for though it be said of women, that they are so able of Tongue, that three of their clappers will make a reasonable noyse for a Market; yet though they talke, they should not Command, or at leastwise should not Gouverne.

Q. Whether was the night or the day first?

A. Thal. Milesius answereth, the night was before the day, as in the Creation is manifest, So the *Euening* and the *Morning* were the first day. From which notwithstanding we vary in our opinions, as preferring the day before it: and for because the *Euening* is but the latter part of the Day which must preceed it.

Q. At what bowers doth the Day begin with us?

A. For Payments of money, it is reckoned betweene sunne and sunne. But for Indicements of Murder, the day is accounted from midnight to midnight, and so are Fasting-dayes.

Q. How

Q. How many colours are there in the Rainbow?

A. Various colours, but two especially most apparent, a watry, and a fiery colour, which two colours expresse two iudgments, the one of water past in the beginning of the world; and the other of fire to come, in the end thereof.

Q. Which is the longest Day in all the yeare?

A. S. Barnaby answereth, that which hath the shortest night.

Q. How many are the properties of good Wine?

A. As many as there are senses in mans body, for to euery sense should good wine haue a relation.

1 To the sight good colour, purenesse and clearnesse.

2 To the hearing, being powred forth, a sparkling and speaking noise.

3 To the taste, good relish.

4 To the touching, coldnesse,

5 To the smell, sweetnesse.

Q. How many are the veines in the body of man?

A. As many as there are dayes in the yeare; of which one thus writeth:

That

*That currying wee doe may wayne appeare,
Wee haue a weyne for each day in the yeare.*

Q. How many bones are there in the body of man?

A. It is answered according to Galen, Hippocrates, and others, that there are in mans body 284 which are thus singly collected; in the head 49. in the brest 67. in the armes and hands 61. in the feet 60.

Q. At what years doth a child present halfe his height?

A. Betweene the 3. and 4. yeare.

Q. How many teeth hath he, according to the Poets rule?

A. Sunt homini dentes triginta duo comedentes.

*The grinders which in time are said to cease,
Are numbred thirty two at best increase.*

Q. How many are the senses of the soule?

A. Though the sensible things of the world be numberlesse, yet the organs of the sense that comprehends them are but five: 1. Touching: 2. Tasting: 3. Feeling: 4. Hearing: 5. Smelling.

Q. What is the quickest and best sense of all other?

A. The eyes.

Q. Which is their best obiect, and noblest use?

A. Their

A. Their vse is admirable and excellent in this world. 1. To distinguish and shew vs the variety and beauty of all things in the world. but yet their chiefe vse shall be, through the effusion of his heavenly light, face to face, to see God in the world to come.

Q. What sense had the greatest hand in the first transgression?

A. The eye.

Q. How sheweth it his sorrow?

A. By shedding teares, which no other sense doth or can.

Q. From whence proceed teares?

A. Out of the braines most thin and Liquid excrement, of which (being the moistest part of the whole body, and twice as much in quantity as the braine of an oxe) it yeeldeth great plenty.

Q. How doe they see?

A. Not by sending the rayes vnto the object, but by receiuing beames from thence, which euer end with pointed angles in them; where if the object bee farre off, it ends in them in a sharpe point, and so the thing seemes small; if neare, in a broader point, and thereby seemes greater.

Q. How many things are required to a perfect sight?

A. Nine

A. Nine things, viz.

- 1 Power to see.
- 2 Light.
- 3 The visible thing.
- 4 Not too small.
- 5 Not too thin.
- 6 Not too high.
- 7 Not too farre.
- 8 Cleere space.
- 9 Time.

Q. What foure things be those that be grievous to our eye-sight?

- A.*
- 1 Smoake out of moyst wood.
 - 2 Wind in a storme.
 - 3 Teares.
 - 4 To see our enemies fortunate, and our friends unhappie.

Q. What things doth the eyes most betray that a man would keepe secret?

A. Loue and Drunkenesse.

Q. What is the office of the Eares, and wherefore are they placed on high with windings and turnings in them?

A. To receiue the sound or ayre into them, which formes a noise in the Mases, whereof the soule makes a distinction; they are placed on high, because all sounds mount aloft; with turnings and windings in them, that

that the sound may not too hastily strike the braine : it is the slowest , yet the daintiest sense of all the other ; for as those that haue no skill in musicke, can perceiue a discord, and though they know not what is good, yet find what is euill; the most delightfull tune they heare, is the musicke of the Psalmes from the voyce of men and women.

Q. Wherefore haue we two eares, and but one tongue ?

A. That wee should heare twice as much as we speake.

Q. Wherefore haue wee our Eye-lids to shut them, when our Eares are alwayes open : our eares fixed, and our eyes moueable ?

A. Our Eares are open to heare the prooffe of euery tale, and vnmoued, to the end that though they quickly heare, they be not moued to censure ouer rashly ; and these two are the chiefe intelligencers and seruants of the Soule, the other three attend vpon the Body.

Q. How is the Taste discerned ?

A. By the veynes which spread through the Tongue and pallate, to distinguish euery rellish ; the abusive pleasing of which sense, as experience teacheth, through Cookerie and Sawces, hath killed more bodies, then
eyther

eyther the Sword, Famine. or Pestilence.

Q. Where is the seat of the smelling?

A. In the nostrils; for as God breathed the breath of life into them, so makes hee it their vertue by the seat of that sense in them, to distinguish all ayres, profitable or hurtfull to the body of man.

Q. What are the benefites of good sents to the body?

A. To purifie the braine, refine the wit, awake the fancy; to which purpose old Devotion ordained Incense to make such minds the more apt for heavenly Contemplations; yet some are of opinion, that these perfumes are but vnnecessary furnishings, since as the Prouerbe is, they smell best that smell of nothing.

Q. From whence is deriued the power of Feeling?

A. The feeling power which is the roote of life, spreads it selfe through euery part of the body, by sinewes, which discend from the head to the foot, and like a Net spread all ouer the body, shee discerns (euen as the Spider sitting in the midst of her web) if ought doe touch the outward thred of it, shee feels it presently shaking on euery side; by this sense wee doe discern hot, cold,

cold, moyſt, dry, hard, ſoft, rough, pleaſure and paine.

Q. What may the Memory bee compared unto?

A. To the Sea and the Land, the part that retayneth all, to the Land; that deuoureth all, to the Sea, being likewise the Laymans table-booke, that remembers much; and forgets much; her ſeat is in the hindermoſt part of the braine behind.

Againſt whom, time and obliuion euer make warre to deface her Register, that the moſt famous things euer done; the greateſt wonders euer acted; the ſtateliſt Monuments euer raiſed; the mightieſt Monarches that euer raigned ſhould haue here no perpetuitie, but bee interred in ruine and forgetfulneſſe, for as one ſaith of Time:

*Time ruinares proud buildings with her howres
And ſmeares with duſt the glittering golden
Towers.*

*Time fills with Wormholes, ſtately Monuments
And feedes obliuion with decay of things:*

*Shee blots old Bookes, and alters their contents,
And pluckes the quills from auncient Ravens
Wings.*

*Shee ſpoyles Antiquities of hammered ſteele,
And turnes the giddy round of fortunes wheele:*

Shee

*She weares out Brasse, and Marble, and decayes
Stones to drop downe, that spoke their rayfers
praise.*

A further illustration of the Body.

*[What is the Body? The dwelling of
the Soule.*

*What the Eyes? The windowes of the
Soule.*

*What are the Browes? The portall of
the Mind.*

*What is the Eare? The interpreter of
sounds.*

*What the Lips? The leaues of the
Mouth.*

*Q. What are the Hands? The workemen
of the Body.*

What the heart? The receptacle of life.

*What the lungs? The bellowes of the
ayre.*

*What the stomacke? The orderer of
the meates.*

*What the bones? The strength of the
body.*

*What are the legges? The Columnes
of the body.*

Aliter abreniatur.

*Cer sapit, & Pulmo loquitur, Fel comouet iram,
Splen. ridere facit, cogit amare jecur.*

Wise.

*Wisdome the hart, the lungs the laughter mone,
Gall, spleene, and liuer, anger, laughter, loue.*

Q. How are these following denominations distinguished to their particulars, as of reason, vnderstanding; opinion, and the like?

A. 1 When by mouing from ground to ground she sifts things out, she obtaines the name of reason.

2 When by reason she hath found truth, and standeth fixed, she is vnderstanding.

3 When she lightly inclines her assent to either part, she is opinion.

Q. What is the difference betweene Wit and Will?

A. Will is the Prince, and Wit is the Councillor, which sits in councell for the common good of the man; for what Wit resolues vpon, Will ex. cuts; Wit is the mindes chiefe Iustice, which often controls the false iudgement of Fancy: Will is as free as an Emperour, cannot bee limited, barred of her liberty, or made will by any coaction what shee is vnwilling to: and lastly, their chiefe vse is, our Wit being giuen vs to know God, our Will to loue him being knowne.

Q. Which are the three first members formed in the wombe after Conception?

A. The Heart, the Braine, and the Li-
uer,

uer, the three chiefe members of life.

Q. What is the last made?

A. The eye, the interpretation of the minde: the last member formed in the wombe, and the first that loseth his motion in death, for in that exigent, the spirits of the sight betake themselves to the braine, as to their castle of refuge, a sure token of death.

Q. When a man dies, which is the last parts of him that stirs, and which of a woman?

A. To answer merrily, and not altogether impertinently, 'tis said, the last part of a man that stirs is his heart, but of a woman her tongue.

Q. A wise man said, that from the most vile creatures on the earth, iust matter might be had whereby to glorifie God: To this one answered, what takest thou from the serpent, whereby to glorifie him?

A. To Praise him that he made me not such a one: To which purpose is here annexed a story of one, who seeing a toade lye in the way, fella weeping; two Bishops comming by, inquired his reason, who answered, that the sight of that vgly and lothsome creature, had admonished him of his ingratitude to God, that had neuer giuen
F
thanks.

thankes for the excellency of his creation, being made after his owne Image, when he being but as clay in the potters hands, it was in his power to haue made him a vessell of dishonour, yea euen the basest and deformedst; such an one as that Toad.

Q. What is the most beautifull thing in the world?

A. One answered, the Sunne; but another replyed, that blind men saw not that, and therefore he concluded that Vertue was much more resplendant, which euen the blind might perceiue perfectly.

Q. What is the strengest of all things?

A. One answered, Wine; another, a King; a third, a Woman; and all these are very powerfull; but Truth is the strongest of all, which ouercomes all things.

Q. Who is the greatest opposer of this Truth?

A. One answered, the Pope; who as *Baleus* recites, is so opposite, that commonly whatsoeuer hee praises, is worthy of dispraise; for whatsoeuer hee thinkes, is vaine; whatsoeuer hee speakes, is false; whatsoeuer he dislikes, is good; whatsoeuer he approues, is euill; and whatsoeuer he extols, infamous.

Q. What

Q. What seat is ordayned for Popes after this life?

A. Heauen they continually sell, and daily offer to sale, and theretore Hell is their place in reuerſion; according to the Poet,

Vendidit & cælum Romanus & Astra sacerdos :

Ad Stygias igitur cogitur ire domus.

Q. What part of ſpeech is Papa, for the Pope?

A. Part of a Particle, becauſe he partakes part from the Clergie; part from the Laity, and part from both with Mood or Tenſe,

Papam Deus, Nec Angelus, Nec Homo, quid tunc? The Pope is neither God, Angel, nor Man; what then? *Diabolus.*

Q. Who are thoſe that pray for all,

Defend all,

Feed all,

Deuoure all?

A. In an old Picture, I found it thus written, The Pope with his Clergie, ſayes, I pray for you all; Caſar with his Electors, I defend you all; The Clowne with his Sacke of Corne, I nourish you all: at laſt comes Death and ſayes, I deuoure you all.

Q. What little fiſh is that in the Sea that hath the greateſt ſtrength?

A. The Rhemora, a little fish of halfe a foot long, which but by fastening vpon it, will stay a Ship vnder sayle with winde and tide.

Q. What thing is a Lyon most afraid of?

A. The crowing of a Cocke, and the noyse of a Cart-wheele.

Q. What difference of dayes is there of the Christians, the Turkes, and the Iemes Sabbath?

A. The Christians keepe their Sabbath on Sunday: The Iemes on the Saturday: and the Turkes on the Friday, in scorne of Christ that was that day Crucified.

Q. What is Death very fitly resembled unto?

A. To a Woman or a Shadow, for seeke it and it flies you, flie it and it seekes you: and so a woman, according to the Poet,

*Follow a shadow, it still flies you,
Seeme to flie, it will pursue you;
So court a Woman, shee denyes you,
Let her alone, shee will court you.*

Q. What is that, which of running becomes stayd, of soft becomes hard, of weake becomes strong, and of that which is infinite becomes but one?

A. It is answered, Ice.

Q. Whether was Crystall euer Ice?

A. It

A. It is answered, that those waters which are congealed with a continuall and dayly cold, as by the space of ten or twenty yeares, are called Cristall, by reason of their transparencie; and are for the most part found vpon the Alpine Mountaines, eleuated against the face of the North, where they become so hard, that scarce they euer after yeeld to the hammer.

Q. What liquor of all other soonest extinguisheth the fire?

A. Vinegar, for the exceeding piercing coldnesse, and eagernesse it hath.

Q. What is the strongest of all things in the World?

A. *Thal. Mil.* answered, Fate; another Death, because it ouercomes all things.

Q. How many Letters are there in the holy Tongue?

A. As many as there are Bookes in the old Testament, of which one thus further obserues, that as 22. Letters forme our voyce, so 22. Bookes containe our Faith.

Q. What comparison is there betwene Prophets and Poets?

A. Thus much according to the old verse;
*Illi de rebus predicere vera futuris,
Hi de prateritis dicere falsa solent.*

Englished.

*Of things to come, these truly make vs know,
What the other of-springs past, doth falsely
show.*

*Q. Who were those that were seene to ease
after their deaths?*

*A. CHRIST, Lazarus, the daughter of
Iarus, and others.*

*Q. Vpon what kind of persons according to
Diogenes opinion, are not benefites to bee be-
stowed?*

*[Vpon Olde men, because they
liue not to requite them.*

*A. Not [Vpon Children, because they
forget them.*

*[Vpon dishonest folkes, because
they will neuer repay them.*

*Q. Who are those that see many things
faire off, but little neere at hand?*

*A. Old men; blind in the present tense,
but for the most part quick-sighted in the
preterimperfect-tense.*

*Q. How comes it that the Husband seekes
the Wife, and not the contrary, the Wife the
Husband?*

*A. Because the man seekes that which he
lost; that is, his ribbe, which was taken from
him in the forming of Woman out of his
side,*

fide, and therefore when a man marries a Wife, what doth hee but fetch backe the rib which he first lost.

Q. What is the choosfing of Wines fitly compared unto?

A. Sir Tho. Moore was wont to say, to the plucking by casualty Eeles out of a bag, wherein for euery Ecle, are twenty Snakes.

Q. What is the dearest losse of all others?

A. The losse of time, which cannot be recovered: of which, one thus complaines: Damna fleo rerum, sed plus fleo damna dieru: Quisq; potest rebus succurrere, nemo diebus.

Englified.

*The losse of Wealth I much lament,
but more, what time decays,
For Wealth may be regayn'd that's spent,
but neuer losse of dayes.*

Q. It beeing demanded of Aristotle whether a fault committed in Drunkennesse were to bee punished or remitted, a man not beeing then himselfe?

A. It was answered: He which in drunkennesse committed any offence, was worthy of double punishment: first, for being drunke; secondly, for his offence therein.

Q. Who are those that draw death out of that wherewith others preserue life?

A. The Drunkard, and the Glutton.

Q. What two Monasyllables are those that diuide the whole world?

A. These 2. Pronounes, *Mine* and *Thine*.

Q. Of Retribution, how many be the sorts, and what are the best or worst degrees therein?

A. There are foure sorts, which are these following:

- 1 To repay good for good, fitnesse.
- 2 To repay euill for euill, peruerfenesse.
- 3 To repay euill for good, deuillishnesse.
- 4 To repay good for euill, blessednesse.

Q. How many things are chiefly required in a good Chyrurgion?

A. These three properties:

- 1 A Haukes eye.
- 2 A Lyons heart.
- 3 A Ladies hand.

Q. Cato repented himselfe of three things, and what were they?

A. 1 That euer he belecued a woman.
2 That euer he spent time idely.
3 That he euer went by water when hee might goe by land.

Q. What were those three things Saint Austin wished hee had liued to haue seene?

Paulum in ore, Romam in flore, Christum in corpore.

A. 1 Rome

- A.* 1 *Rome* in her flourishing estate.
2 To heare *Saint Paul* preach.
3 To haue seene *Christ* in the flesh.

But wee, saith *Lactantius*, will giue God thanks that we are not Pagans, but Christians; that we liue in the time of the new Testament, and not of the old.

Q. *Plato* gaue thanks to Nature for foure things, and what were they?

- A.* 1 That he was a man, and not a beast.
2 That he was a man, and not a woman.
3 That he was a Grecian, and not a Barbarian.
4 That he liued in the time of *Socrates*.

Q. In how many formes doth a Physitian appeare to his patient?

A. In these three formes:

- 1 In the forme of a skilfull, man when hee promiseth helpe.
- 2 In the shape of an Angell, when hee performes it.
- 3 In the forme of a Denill, when he asketh his reward.

And therefore it is the Physitians rule *Accipe dum dolet*. Take the found fee while the sicke hand giueth it.

Q. What three things are those that chiefly preferue life?

A. A joyfull Heart, a quiet Mind, a moderate Dyet.

Q. What two things are those that make equall the miserable and the happy?

A. Sleepe and Death.

Q. What Passions and Diseases are those that cannot bee hid?

A. Loue, and the Chincough.

Q. What is the cause that the Deuill, above all other Beasts of the field, should assume the forme of a Serpent: and that out of the purification of Mans body, Wormes and Serpents should bee produced?

A. It is answered, according to Melancthon: because Man was puffed vp with the poyson of the Serpent in Paradise, the Deuill hath euer since delighted in the forme of a Serpent, for the conquest then achieved in that shape. And to this day it is reported, that in some part of Africa and Asia, are found Serpents that Devils doe inhabit. And that out of Mans corruption, Serpents doe and should spring, the cause is manifest, that it is from the impurity and filthinesse of sinne; of which, as one implyeth, it is not vnecessary, that out of mans flesh (a substance of the greatest sinne against God) should creatures bee engendred
of

of the greatest hate and enmity to Man.

Q. What is the wisest of all things?

A. Thal. Mil. answered, Time; for it findes out all things, teacheth and altereth all things.

Q. What People are those that haue but one day and night in the whole yeare?

A. Those that liue vnder the pole Arcticke, for to those the Sunne neuer ascends the Horizon 24. degrees, nor comes vnder it, so that they haue six signes aboue, and six beneath it.

Q. Whether may the Bat be reckoned amongst the number of Birds or Mice?

A. The Bat possesseth such an euennesse betwixt both, that she cannot iustly be said to be absolutely either the one or the other; for she hath wings but no feathers, she flies but in the euening; she hath teeth, which no bird hath; and she nourisheth her young with milke, which no bird doth: yet, because she hath wings and flies, wee reckon her among the number of birds.

Q. What birds are the most wicked, but the shortest liu'd?

A. Sparrowes, which for their salacity and wantonnes, eight times in an houre, liue not aboue two yeares. *Zenocrates* tells a story of

of a Sparrow, which pursued by a Hawke, flew into his bosome for refuge, which hee tooke and kept, and the bird would still attend on him.

Q. What Creatures of all other are the longest liu'd?

A. Man, the Daw, the Hart, and the Phoenix, whereas most other compared with them are short, the Hare liuing but ten yeares, the Cat as many, the Goat but eight, the Ass thirty, the Sheepe ten, the Dog fourteene, and sometimes twenty: the Bull fiftene, the Oxe because gelded, twenty: the Sow and Peacocke, twenty; the Horse twenty, and sometimes thirty: the Dove eight: the Turtle eight: the Partrich twenty five.

Q. What creature of all other sheds teares at his death?

A. The Hart, that fearefull and dry creature, that brayes after the water brookes: *PSAL. 42.*

Q. What chiefly fats a Horse?

A. The eye of his Master.

Q. One asked Aristotle, what was the fruit of all his Philosophy?

A. Who answered, To doe that out of a free disposition, which lawes and enforcements doe compell others vnto.

Q. What

Q. What kinde of creatures are those, that sleepe not with their owne face?

A. Painted women, for the most part suspicious harlots.

Q. What is that that is too hard for one to keepe, enough for two, and too much for three?

A. A secret.

Q. To Whom may a man best commit his secret?

A. To a common Lyar, for he shall not be beleueed though hee tell truth.

Q. What Waters of all others ascend highest?

A. The teares of the Faithfull, which God gathers into his bottle.

Q. Of all the Fishes in the Sea, which doe our naturalists obserue the swiftest?

A. The Dolphin, which swimmes faster then eyther Bird or Arrow flies: which fish of all others is most dangerous to Mariners.

Q. What three Letters are those that make vs bondmen and free?

A. They are E V A, which inuerted are A V E, the Angels salutation.

Q. What two Letters are those that young Infants first cry out upon?

A. E A, according to the Poet:

Clamabunt E. A, quotquot nascentur ab Eua.

*All cry out of E, and A,
That are borne of E & A.*

The Males especially vpon *A*, and the Females vpon *E* : except *Zoroastres*, of whom it is read, that he was borne laughing; who, as *Pliny* notes, was the first finder out of Magicke.

Q. What is that which being containd in it selfe, yet from it thousands doe daily spring and issue?

A. The Egge, from whence are produced Fowles, Fishes, Birds, and Serpents.

Q. Whether was the Egge or Bird first?

A. The reason of this cannot be vnderstood naturally, since the egge without the bird, nor the bird without the egge could be brought forth. But wee are to vnderstand that the first ranke of creatures were immediately from God, without any other secondary causes; and this great difference there is betweene God the first Nature, and the second Nature.

Q. What thinkest thou of this question, whether the drunken man drinckes up the wine, or the wine drinckes up him?

A. It is either; for when thou hast the wine in the cup, it is in thy power; but when it is in thy body, thou art in the power of it:
when

when thou drinkeſt firſt, thou takeſt the wine for thy pleaſure, but after thou haſt drunke it, it taketh thee; firſt, it is a ſervant, and yeelds it ſelfe vnto the drinker, but afterwards, ſpreading it ſelfe into the veines, it becomes a Maſter, and is like fire in the top of a Chimney.

Q. In a certaine Banquet, much Wine being giuent to Diogenes, he powred it downe on the ground, and being asked the reaſon why hee ſpilt it?

A. Answered, If I drinke it, I not onely ſpill it, but it alſo ſpills mee.

Q. How many wayes doth man fall?

A. The queſtion is infinite, we dye a thouſand wayes; though we are borne but one.

Sunt hominum morbi mille, ſed una ſalus.

He hath a thouſand diſeaſes; and but one health.

Q. The Deuill asked a holy man theſe three queſtions:

I. What was the greateſt wonder that ever God made in a little circuiſt?

To which the holy man answered: The face of man, that being all of one ſubſtance and forme, there ſhould not be found in all the world; two men, their faces like in all things; and that in ſo ſmall a roome, God hath

hath blazed all the senses.

2 *Whether the earth were higher then the heauen?*

To which he answered, that the body of Christ, which is the substance of the earth, as from *Adams*, was exalted aboue the heauens, and so the earth to be higher.

3 *How much was the distance betweene heauen and earth?*

To the which the holy man answered (not containing himselfe any longer with patience) Thou knowest the space better then I, for thou measuredst it when thou fellest from heauen, so neuer I: at which speech, the Deuill vanished away.

Q. *Diogenes being asked, What wine of all others he loued best?*

A. Answered, That which hee dranke of another mans cost.

Q. *What is the heauiest burthen that the earth beares?*

A. Sinne, for sin weighs down to hell.

Q. *What tree in the Forrest doth the Serpent most hate to come neare?*

A. The Ash, according to *Virgill*, the fairest in the wood, which the Serpent neither comes vnder, nor within the shade, as also the Iuniper tree.

Q. *What*

Q. What seed is that which ioyneth together England and France, and many other farre distant Countries?

A. Hempseed, of which is made the sailes for ships which transport them far and neere.

Q. What three wayes are they among other, that are not to be found out?

A. Via avis, via navis, via juvenis: The flight of a bird, the passage of a ship, and the way of a young man.

Q. What foure things are those that especially peruert iustice?

A. 1 Fat gifts.

2 Hatred.

3 Fauour.

4 Feare.

Q. What may Law in the abuse thereof most fitly be compared unto?

A. To a thicket of Brambles, into which by tempest the power sheepe being driuen from the Plaines, come there for refuge, and so lose their fleeces.

Q. What was a great man of this Kingdome vsed to compare Courtiers unto?

A. To Ember weekes or Fasting Eues, the hungriest and leanest of themselues, yet bordering still vpon great ons. As likewise he vsed to call promising, the vigil of giuing.

Q. Who

Q. Who bee those that lye most freely, and without controule?

A. 1 Great men, that few men dare re-
proue.

2 Old men, that few men can gaine-say.

3 Trauellers, that may lye by authority.

Q. What is that which is commendable both to doe and not to doe?

A. To know when to speake, and when to keepe silence, according to the Poet:

Scire loqui laus est, laus est quoq³ scire tacere.

Illā magis pulchra est, hac quoq³ pulchra magis.

Q. What things are those most virtuall, and of greatest secrecy and force aboue other?

A. Christus vim verbis, vim gemmis, vim dedit herbis:

Verbis maiorem, gemmis, herbisq³ minorem.

Or thus:

Stellis ac herbis vis est, sed maxima verbis.

Englised.

To Herbes and Stones, much vertue Christ affords:

But more to speeche, for Life and Death are words.

Q. Who is the most renowned for memory that stories make mention of?

A. Seneca, who writes of himselfe, that hee

he was able to recite 2000. names after they were once read vnto him.

Q. What breakes the shell at the comming out of the chicken?

A. It is answered, and that by a double reason, the one because in that time, the shell by continuall heat and sitting vpon becommeth tender and soft, so that the least stirring effecteth it; another cause of breaking therof, & that is the principall, is the defect of nourishment, which at the end of the time is wasted in the shell, which the Chicken wanting, exposeth it selfe to seeke, and so breaketh it; as likewise the defect thereof is the naturall cause of all other births.

Q. Whose Cocke, whose Dog, and whose Seruant, may be kept at the cheapest rate?

A. The Millers Cocke, the Butchers Dog, and the Inne-keepers Seruant.

Q. What was that City Aristotle so magnified aboue others for beauty, largenesse, and strength?

A. The City of *Babylon*, the wals whereof were fifty cubits thicke, 200. cubits high: this City was fouresquare, 15. miles from corner to corner, 60. miles in compasse, it had 100. Gates, with thresholds and posts of Brasse, which when it was taken by

Darius

Darius by drawing the River *Euphrates* dry, those that dwelt in the farthest parts heard not of it in three dayes. It was destroyed according to the Propheſie of *Jeremy*, and is now a Deſart for wilde Beaſts.

Hereafter follow certaine Grammaticall questions.

Q. Which is the beſt verſe in all *Virgil*?

A. *Æneid. 6. Discite juſtitiam moniti,
& non temnite diuos.*

Q. Which is the worſt in all *Virgil*?

A. *Æneid. 1. Fleetere ſi nequeo ſuperos,
Acheronta mouebo.*

Q. Which is the worſt in all *Ouid de arte amandi*?

A. *Semibonemque virum, ſemivirumque
bouem?*

Q. Which is the beſt of all *Tullies Epistles*?

A. The beſt and longeſt of all that is extant, is, *Ad Q. fratrem propraſorem minoris Aſia*, moſt excellent, and worthy the reading of it.

Q. Which of all the *Fathers* is the hardeſt, of all the *Poets* the moſt crabbed?

A. *Tertullian* and *Perſius*, which *Perſius* when *Tertullian* read, and found it ſo craggie and hard, hee threw it aſide, ſaying,
if

if hee would not be vnderstood, he should not be read.

Q. Expound mee this verse.

Furfur edit pannum panem quoq; sustineamus.

A. The last word is diuided into three, and thus construed; *Sus* the Sow, *edit* doth eate, *furfur* bran, *Tinea* the Moth, *edit* doth eate, *pannum* cloth, *Mus* the Mouse, *edit* doth eate, *panem* bread.

Q. Conster mee this verse,

Mea pater Lupus est matrem.

A. *Pater* O Father, *mea* make hast, *Lupus* the Wolfe, *est* doth eate, *Matrem* my Mother.

Q. What is the difference betweene *os oris* for the mouth, and *os ossis* for a bone?

A. *Deorat os oris quicquid lucratur os ossis*: Whatsoever is gotten by *os ossis* the bone, is deuoured of *os oris* the mouth.

Aliter.

Os oris loquitur, sed os ossis reditur ore.

Os oris, or the mouth doth speake, but *os ossis*, or the bone, is gnawne by the mouth.

Q. At the confusion of Babel, into how many Languages was the World diuided?

A. *Epiphanius* and others doe write, in 72. as many as there were Workmen at the building.

Others

Others thinke 72. as many as there were Nations in the world, which *Moses* recites to bee 72.

Q. What preheminence haue our best Linguists aboue others?

A. The *Hebrews*, that they drinke at the Fountaines.

The *Grecians* at the Riuer.

The *Latines* at the Brookes.

English, and some others, at the Lakes.

Q. How are these foure Letters to bee vnderstood, S, P, Q, R?

A. *Senatus Populusq; Rom.* yet one of the Sibyls inuerted it thus: *Serua Populum Quem Redimisti*: Now others haue turned them iestingly vpon the Pope, by way of question and answer, as thus: *Sancte Pater, Quid Rides?* Resp. *Rideo, Quod Papa Sum.*
Englished.

Q. Holy Father, why dost thou laugh?

A. I laugh, because I am Pope.

Q. Who was hee that was reputed an old man among Children, and yet among Old men lined to bee a Child?

A. *Hermogenes*, who in his youth, was the best Rhetorician of his time; but in his age lost his sense, and forgot his Letters, and so became a Child in his dotage.

Q. Who

Q. Who was the most excellent Geometrian of his time?

A. Archimedes, the Syracusian, who held it possible to remoue the Earth, if he had another Earth to fix his Instrument vpon: Hee held it also possible to number the Sand.

Q. Why is Honos for Honour written with H, an asperation; and Onus for a burthen without?

A. Because to the one all men aspire, the other, few men doe desire.

Q. Amongst all Trees, which onely is of the neuter gender?

A. Balsamum, or the Balme-tree, found onely in Iudaa.

Q. What debt is that which is alwayes paying, and neuer payed?

A. Charity and Loue, which though wee euer pay, yet must wee euer owe to pay.

Q. Why is the forme of Money round?

A. Because it is to run from euery man.

Q. Why is Nummus latine for Money?

A. Of Numa Pompelius, second King of the Romans, the first that caused money to be made: and when Copper-pence, Siluer pence, and Gold-pence were made, because euery siluer peny was worth tenne copper-pence, euery gold peny worth tenne siluer, there-

therefore they were called *Denarij*, of *Decem* for tenne.

Q. By what meanes may euery man bee counted an honest man?

A. By endeauouring to be what hee desires to seeme.

Q. By what meanes should a man quickly become rich: (counsell I know, quickly to be hearkened vnto?)

A. To be content with little, as the diuine Poet sayd:

*My Wishes are but few, all easie to fulfill,
I make the limits of my power, the bounds
vnto my Will.*

Q. What creature of all other is the worst that the earth nourisheth?

A. If it be demanded of wilde Beasts, a Tyrant; if of tame, the Adulterer: In another place hee answered, on Mountaines Beares and Lyons; in Cities, Publicans and Flatterers.

Q. What creature is that which bites with the Tongue?

A. All creatures bite with their Teeth, as is commonly knowne, but the Flatterer bites with his Tongue, and the wound is mortall.

Q. Wherein doth Man chiefly differ from Beasts?

A. In

A. In two things especially, *Ratione & Oratione*, in reason and speech.

Q. Diogenes being asked why hee wore his beard so long?

A. Answered, to the end that when I see it, and touch it, I may remember my selfe to be a man.

Q. One asked Diogenes what hee should give to have a blow at his head?

A. Answered a Helmet.

Q. What good thing is that which is more profitable unto others then to those that bath it?

A. Beauty, that fraile and flying dowry, enioyed by looking vpon by others, being blind to the owner it selfe.

Q. Which were the most lasting cloathes that ever were worne?

A. The Israelites in the wildernesse, which in 40. yeares waxed not old.

Q. Which is a living word, and which is a dead word?

A. The spoken word is the living, the written word is the dead, of which one thus writes most wittily:

Sit verbum vox viva licet, vox mortua scriptum,

Scripta diu vivunt, non ita verba diu.

Englished.

Although the speaking Word haue life,
The written word bee dead:

The written Word shall last and bee,
When th' spoken Word is fled.

Q. What Beast is that that is unlike to his
damme or sire, and of a mingled kind, brought
forth by others, and produceth not his like?

A. The Mule, begotten betweene the
Horse and the Asse; according to the Poet:
*Dissimilis patri, Matris diuersa figura,
Ex alys nascor, nec quicquam nascitur ex me,*

Dog	hunts	keepe h,
The	in the woods	and all things
Wolfe	is nourished	destroyeth,

Q. In what Lawes did consist the order of
Drunkennesse among the Romans?

A. 1 Not to trip in Specch.

2 Not to Vomite.

3 To drinke most at one Sup.

4 Not to breath in the draught.

5 To leaue nothing vndrunke, if, to cast
it on the ground; an old president but ane-
uill imitation at this day.

Q. Who were the most lascinious belly-gods
that Stories make mention of?

A. Sardanapalus, whose belly was his god,
and

and God his enemy; *Vellius*, who had served with him at one feast, 2000. Fishes, and 7000 Birds; *Heliogabulus*, who at one supper was served with 600. Ostriges; *Maximianus*, who did eate euery day 40. pound of Flesh, and drinke five gallons of Wine; *Sminderides*, who when hee rid a sutor to *Clitines* daughter, carried with him 1000. Cookes, as many Fowlers, and so many Fishers: *Sminderida* who bragged, being so giuen to Meat, Wine, and Sleepe, that he had not seene the Sun either rising or setting in 20. yeares. The story whereof is not here recited for imitation, but detestation, as a thing odious to God, hatefull to man, burdensome to nature, the roote of all euill, and decay of euery vertue, for by too much feeding the subtile spirits are darkened, and turbulent fumes doe weaken the vnderstanding, and therefore the Poet wittily obserues:

*Eat pariches haue leane pates, and dainty bits;
Make rich the ribs, but banckrupt quite the
Wits:*

And therefore saith the golden rule,
*Pone gula metas, vt sit tibi longior etas,
Esse cupis sanus, sit tibi parca manus.*
*If thou a long and healthfull Age require,
Put bounds vnto thy Gluttonous desire.*

For otherwise, thou shalt be a harbor for disease, a subiect for thy Physitian, and misery : for *Misere vivit, qui medice vivit*, and therefore for thy health and profit imbrace abstinence and temperance, for temperance will tell thee a little in the morning is enough, enough at dinner is but a little; a little at night is too much.

Q. What are the outward signes of the body to iudge of the inward disposition of the minde?

A. A head sharpe and high crowned, imparts an ill effected minde, greatnesse of stature, dulnesse of wit; little eyes a large conscience: a great head and gogle eyes, a starke staring foole; great eares, to be akin to *Midas* Ass; spacious breasted, long life; plaine browes without furrowes, to be liberal; a beautifull face, to note the best complexion; the soft flesh, to be most wise and apt to conceiue.

Albertus saith these are signes of a wit as dull as a pig of lead, to wit, thicke nayles, harsh haire and a hard skinne, the last whereof was verified in *Polidorus* a foole, whome *Elianus* makes mention to haue had such a hard thicke skin, that it could not be pierced through with Bodkins.

Q. What

Q. What are the causes of the ebbings and flowings of the Sea?

A. The opinions of writers are so diuers, that I know not certainly what to determine, yet to giue some satisfaction, these are held to be the two principall causes, the one supernaturall, the other naturall: the supernaturall, God and his Spirit moving vpon the waters moueth the waters, which *Iob* expresseth by the similitude of fire put vnder a pot, saying, it is God that maketh the Sea to boyle like a pot, which fire is taken to be partly in the saltnesse of the waters, the first mouing thing in the same. Another reason is for that the earth hath more fire in it then water, which fire lieth hid in subterraneous stones, and this fire doth partly cause the motion of the Sea, an Element of it selfe liquid and actiue, and subiect to motion, which thereto when once by this fire occasioned, the precedent part is thrust forward by the subsequent. The other cause is from the Moone, who by her approaching to the South, doth by her beames and influences make warme the Sea, whence risings and exhalations doe proceed, wherewith so swelling, to empty it selfe, it floweth to the shores and hauens; but descending to

G 3

the

the Horizon, and wane, as her beames by little and little diminish, the waters doe fall and abate, which maketh her edye or ebbe, and these all together by the ordinance of God doe effect it.

And that fire is the cause of this as of all other motions insensible in nature may bee perceiued, by that perpetuall shew or motion, presented to the Kings Maiesty, by *Cornelius Bazel*, which was thus done by extracting a fiery spirit out of minerrall matter, which ioyned with an ayre in the hollow of the axletree, turned the wheele which turned the whole frame with a continuall reuolution without wearinesse or ceasing, to the admiration of his Maiesty, and as many as beheld it how it could be effected, at leastwise to be perpetuall: tilla reason was rendered by the Author, whereupon hee applauded the rare inuention: the same whereof afterwards caused the Emperour to send to intreate his Maiesty that he might come to his Court there to effect the like, being a worke as rare as these other of admiration following, which were as *Cassidorus* writeth, the lowing of mettals of sundry forms, a Picture of brasle which did sound a Trumpet aloud, a Brasen Serpent hissing, Birds artifi-

artificially singing; the Iron-flye made at Norimberge, which being let out of the Artificers hand, did flye abroad among the guests that were at the Table, and at length returned to his hand againe; the artificiall Eagle which flew along by the Emperour a good part of his iourney.

The holy Scriptures by the reckoning of the day by houres, and the night by watchies, not according to our vsuall account, hath bred some difficultie, which in the explanation as it followeth in the Countymans Counsellor, is made more manifest to the smallest capacitie, yet here it remains a little after the phrase thereof, to giue light to some other obscurities in that kind: and first comes the Ephra to bee shewne what it is.

Q. The Ephra is a measure much mentioned in Scripture, therefore I would know, what it doth containe in our English account?

A. A Bushell, or thereabouts.

Q. How much the Gomer.

A. A Gallon, or thereabouts.

Q. Of the two hundred pennyworth of bread mentioned in Scripture, I would know, whether it is to be understood according to the litterall phrase, so much with vs, or more, or lesse.

A. Euery penniworth was seauen-pence halfe-peny in our money, and the whole sixe pound, five shillings, and so of others.

Q. *How much was the Sheikle?*

A. The Sheikle weighed halfe an ounce of Siluer, and the worth was two shillings six-pence; fiftene shillings Gold.

*A brieft Epitome of Chronicle
Discourse.*

Q. **O**F all the Kings from the Conquest (as our Chronicles make mention) which were the most victorious and valiant, which the most miserable and wretched, which the most Peaccable, and longest Raigned?

A. The most Victorious and Valiant was Edward the 3. the 11. th King from the Normans Conquest, all in 261. yeares space in the reuolutions gone ouer; when England in his raigne might behold the largest Limits that euer any King obtayned but hee, hauing after the Battaile of Cressi with that young Mars the blacke Prince his Sonne taken King *John* of France, and *Dauid* King of Scotland, and Imprisoned them both at once in the Tower of London; next him for Conquest and Victory we take to be *Henry*, 5. famous and vndaunted in his *Agincourt* bat-

battaile and commendable in his braue resolution to his handfull in comparison of theirs, that if any feared or were faint hearted they should freely depart, saying hee would not dye in such a mans company that was fearefull to try fortunes with him, and the successe was Victory and Triumph. *Edward 2.* and *Richard 2.* Sonnes of Heroycall Parents, the first of these, Sonne to King *Edward 1.* surnamed *Longshankes*, victorious in many Atchieuements, hauing wonne *Albania, Gascoyne, Cambria, Ireland*, his bones being afterward carried to the Field for a terrour to the Enemy; all which his lasciuious Sonne afterwards gaue backe or lost, according as one writes:

*Did Longshankes purchase with his Con-
quering hand,*

Albania, Gascoyne, Cambria, Ireland:

*That young Carnaruan his unhappy Sonne,
Should giue away all that his Father wonne.*

Helikewise in Honor to his wife *Queene Elianor*, who departed her life at *Heardkie* in *Lincolnshire*, erected a goodly Crosse with her Image vpon it at euery Towne where the Corps rested as it was conueyed from thence to *Westminster*, whereof *Charing Crosse* and the Crosse in *Chape* were two

of them; To the later of these two was *Edward* the Blacke Princes Father, not so called for the blacknesse of his Complexion, but for the many blacke Battailes that hee was Conquerour in, and yet they not so renowned as their Sonnes wretched, both misgoverning the Realme, both miserably Murthered; The one of these hauing (whilst *Mortimer* reuelled with the Queene in *Nottingham* Castle, and in Chambers and Vaults there hewen out of the Rocke at this day to bee seene) a hot Spit thrust vp into his bowels whereof he dyed, in that loathsome and stinking Dungeon where hee was imprisoned, this *Mortimer* was afterward beheaded by King *Edward* 3. his victorious Son; the ground of whose misery grew partly from the neglect of his Kingdome, in the extraordinary dotage on *Peirse Gaueson* his Favorite, against the liking of his Councell, the Barons, and his whole Realme. The other being cowardly murdered in *Pomfret* Castle by Sir *Peirse* of *Exton*, where hee killed 4. of his men that he brought to assist him, and had happely slaine the rest had not this bloody Knight murdered him with a wound he gaue him behind. Hee mispent his reuenue and Treasure, taxed his Subjects,

iects ; and lastly, farmed out his Realme to the Earle of *Wiltshire*, hee was Deposed by King *Henry 4.* the first King of the House of *Lancaster*, where begun that fatall diuision, that ended in so much blood of the Nobility and Gentry spent vpon eyther side.

The Longest and Peaceablest, raigned King *Henry 3.* and King *James* the first : the former of which raigned 56. yeares and 28. dayes, and amongst many other good actions, he re-edified *S. Peters Church* at *Westminster*, which anciently was a Temple dedicated to *Apollo*, many Oxen heads being there found in the earth which had beene offered thereto ; this Temple in the raigne of *Antonius Pyus* was ouerthrowne by an Earthquake of whose ruines *Sebert* King of the East *Angles* built another to *S. Peter*, and that being destroyed by the *Danes*, *Edward* the Confessor raised it againe to great beauty ; But was lastly taken down by King *Henry 3.* and new built with 50. yeares labour as now it standeth, King *Henry 7.* added the East part or Chappell vnto it.

S. Pauls Church in *London* was built by King *Ethelbert K. of Kent*, and *Sabert* King of the East *Angles* was subiect vnto him, at that time *Ayletus* was made Bishop of *London*,

London, anno 604. he and his successors kept his Sea there.

K. James, a King from his Cradle raigned in *England*, and *Scotland*, 58. yeares or there-upon, the most Learned; the most Ancient and Peaceable of any other, out-liuing in his time 9. Popes, 8. Emperours of the *Turkes*, 5. Emperours of *Germany*, 4. Kings of *France*, 3. Kings of *Spaine*, 2. Kings of *Denmarke*, 3. Kings of *Poland*, 5. Kings of *Sweathland*, 2. Emperours of *Russia*, and 8. Dukes of *Ve-nice*, and so in a good old Age departed the most ancient King in all *Christendome*.

After whom, as if such a King should not lacke his Trayne some to vsheer on before and others to follow after, according as one writes, followed such a Mortality of Nobility and Commonalty, the like was neuer knowne in this Kingdome, dying in that yeare between 50. and 60. Thousand; and this is another thing memorable, that before *Queene Anne* departed a Blazing-starre appeared, before *King James* a Starre appeared to shine within the Moone, both portentous and the world now sensible of their significations, a little Instance of some of the Nobility succeedeth in these Verses following:

Rich-

*Richmond and Lenox Duke without delay,
Made the first speed to usher him the way:
Earle Dorset next, his seruice to preferre,
Hasted to bee his second Harbinger;
Then Lenox Duke his deare loue could not
smother,*

*But after suddenly pursu'd his Brother:
Old Nottingham his ancient course being don,
Then the renown'd Southampton and his Son;
Warlike Belfast, and Noble Hambleton, &c.*

And thus impartiall Death that spares none, no more the King on his Throne then him that grindes at the Mill, but sweepes away one with the other, whom not the best Physicke from a whole Colledge of Physitions can saue; no Ayre, not that of Surrey, reputed the most wholesome, can preserue; wherein in that County, as most approuing the testimony thereof are 5. of the Kings Houses scituate, of which *Richmond* not imputed the vnworthiest is one, although in it haue deceased King *Edward 3.* *Anne* of Beame, *Richard* the seconds Wife, Daughter to the Emperour: *Henry 7.* and Queene *Elizabeth* of happy Memory. And thus much concerning a brieft Epitome of Chronicle Discourse in this kind.

*A Discourse of Wonders domesticall and
foraine, and first of our
owne.*

Q. **W**hich are held the strangest accidents in all the Chronicles?

A. 1 The remouings of the Earth.

2 The rayning of Blood.

3 The multitude of Mice in the Isle of Sheppey, that could not bee driuen away, nor the place clenfed, till a flight of Owles came and deuoured them.

4 The Chaine of 24. linkes with locke and key, that a Flea drew, beeing put about her necke.

5 The man that slept in the Tower three dayes and three nights, and could not bee wakened during that space, by any noife or violence, by pricking with Needles, or otherwise.

A Foraine Wonder.

It is recorded by Gucciardine, L. Vines, Erasmus, and other, of a certaine Countesse of Holland, that brought forth at one birth 365. Children, as many as there are dayes in the yeare, which were all Baptized by a Bishop, and after dyed: which came thus to passe. A certaine poore Begger woman
loaden

loaden with Children, came to her doore, and craued an Almes, which the Countesse not onely denyed but also called her Harlot and Strumpet; telling her withall, it was vnpossible shee should haue so many by one man: which this Begger hearing, besought God, who knew her innocent, to manifest it vnto her, by giuing her so many at one birth by her Husband as there are dayes in the yeare, which fell out accordingly.

Q. What is the greatest Wonder in the Art of Nauigation?

A. The Needle of the Compasse, which touched with the head of the Load-stone, euer turneth to the North-Pole, with the foote thereof to the South-Pole; touched with the side turneth East-ward, with the other side, Westward, &c.

Of the Hermaphrodite.

Whilest my Mother bare mee in her wombe, shee went to the gods to know what shee had conceiued, whether Male or Female: *Phæbus* said it was a Male, *Mars* a Female, *Iuno* neither. Being borne, I was an Hermaphrodite. After, seeking my destiny from these gods, *Iuno* said, I should be slaine with a Sword; *Mars*, that I should be

be Hanged; *Phæbus*. that I should be drowned : Which was my fortune ?

Climbing vp a Tree, from thence I fell vpon my Sword, my foot hung in a bough, my head in the water : so, beeing neyther Male nor Female, but both, I was neyther Hanged, nor Drowned, nor Slaine, but all.

Q. Seeing the Flye is so small a Creature, Why hath Nature giuen her six feet to goe, beside Wings to flye withall, When the Elephant, so great a creature, hath no Wings, and yet but foure feet ?

Another.

Seeing the Wolfe brings forth more young then the Sheepe, afterward Wolves eat those Sheepe, men kill those Sheepe ; and yet how comes it that there bee more Sheepe then Wolves ?

Q. What did our auncients hold to bee the greatest Wonders in the World ?

A. The Pyramides of Ægypt, built by the Israelites, vnder the oppression of *Pharaoh*, which were 50. Cubits high, 40. Cubits thicke, in Compasse, twelue Germane miles : The Tower of *Pharaoh*, the Walls of *Babilon*, the Temple of *Diana* of *Ephesus*,

see, the Tombe of *Mausole*, and others.

Q. There are three things memorable that Spaine boasts of, and what are those?

1 A Bridge, ouer which the Water flowes that is vsed to runne vnder all other Bridges.

2 A Citie compassed with Fire, which is called *Nadrill*, by reason of the Wall that is all of Flints, enuironing it round about.

3 Another Bridge, on which continually tenne thousand Cattell are fedde, vnder which the water runnes seauen miles vnder ground, and then breakes forth againe. Besides, a great Mountaine of Salt, from which, whatsoeuer is taken, it presently increaseth to the quantity againe.

Q. In what part of the world is it that Trees breed liuing Creatures?

A. In the Isles of Orchades in Scotland, wherein growes a Tree neare the Seaside, that beares a fruit like vnto a Fowle, which dropping downe into the Water, becomes a liuing creature, like a Duck; if it fall vpon the dry Land, it putrifies, and turnes to nothing: But this is reported rather by History, then by the people of that Countrey.

Q. May

Q. May it be that Without wood an Oxe boyle it selfe?

A. By preconiecture to fore-runne this Discouery, might leade a man into some conceited admiration; therefore to stop that labour of the braine, the Scythians teach vs this secret of their necessity: for liuing in a Countrey where growes no Wood, they kill an Oxe, and then take out all the bones from the flesh, and of the bones make a fire that roasts or boyles him, and so it is said, the Oxe roasts or boyles himselfe.

Q. What was the answer of Byas unto one that demaunded of him what was done in Hell?

A. That hee neuer was there nor neuer talked with any that came from thence.

Q. Albertus, Duke of Saxony, was wont to say, that hee had three Monasteries, three Wonders in his Citie, and what were they?

A. 1 *Predicant Fryers*, which had much Corne, and no Fields.

2 *Franciscans*, which had much Money, and no Rents.

3 *Of the Order of S. Thomas*, which had store of Children, and no Wiues.

Q. What are the differences betweene the former

former and later *Ages* of the world, for length of dayes, stature of body, beauty, riches, and the like?

A. The difference in some degrees is very great, in others more small : for first, concerning length of dayes, or long life, betweene the former *Ages*, and the latter, there is no comparison : for, before the flood, men liued 900. and odde yeares, as *Methusaleth*, *Adam*, and others : Now, with vs, the odde yeares are almost counted long life : and then, as the Age was long, so the size was great, large of stature, mighty of strength, which in our times are shrunked vp to a handfull : For beauty, the Scriptures make mention of *Vashty*, *Esther*, and others ; and our Chronicles of *Rosamond*, *Matilda*, *Shores Wife*, and others ; all liked and approued by Kings ; yet notwithstanding the blazed features of these, many are of opinion, that some Beauties of our times, of lesse note, are not inferiour to some of these, if not exceeding : And as for Riches, *ABRAHAM*, *LOT*, and *I O B*, are styled for their Mightinesse in that blessing : to let passe the two former, whose Heardsmen diuided the Countries, and come to *I O B* ; concerning whom, is more parti-

particularly expressed, whose substance in Cattell, as the Scripture testifieth, was 7000. Sheepe, 3000. Camels, 500. yoake of Oxen, and 500. shee Asses, and at last all this was doubled.

Amongst some others, to produce in parallell neare our times, this one: It is found in a Record in the Tower, that Sir *Hugh Spencer* the elder, who liued in the time of King *Eward* the Second, had in substance, and for the prouision of his house, 28000. Sheepe, 1000. Oxen, and Steres, 1200. Kine and Calues; 140. Mares, and Colts; 160. drawing Horses; 2000. Hogges; 300. Bullockes; 40. Tunnes of Wine; 600. Baccens; 600. Muttons in larder; 10. Tunnes of Syder: Plate, Iewels, and Money 10000. pounds. This done, the censure is suspended, and left to the iudicious Readers consideration to giue verdict.

HERE-

HEREAFTER FOL-
LOWETH THE HISTORY
of ST. GEORGE, ST. CHRISTOPHER,
*and the seven Sleepers, as they are
related in ancient Story, contentine to
read, and necessary to bee knowne,
in regard of the often object,
and occasion of Discourse
Which thence a-
riseth.*

SAINT GEORGE was a Knight, and borne
in *Capadocia*; on a time as hee journied
hee came into a Prouince of *Lybia*, to a City
which is called *Sylece*, and by this City was
a River or Pond, wherein was a Dragon
that inuenomed and preyed vpon the whole
Countrey, which many times the Inhabi-
tants had assayed to destroy, but could neuer
preuayle, for hee poysoned all with the ve-
nome of his breath, and therefore to keepe
him from the City, the people gaue him eue-
ry day two Sheepe to feed on there: and
when the Sheepe failed, there was allotted to
him a Man and a Sheepe: and after this wast,
a new ordinance was decreed, which was,
that the Children and young should bee cast
vnto

vnto him by lot; and after the destruction of many, it fell on the Kings onely Daughter, whom hee would haue ransomed with infinite summes of money, but the people would not, because their children had been formerly cast out, according as their Lot fell, and they were impartiall: When the King saw that he could not preuaile, and the Dragon expected her allowance, he weeping said to his Daughter thus, taking his leaue of her: Now shall I neuer see thine espousalls, and many other my hopes I had of thee: Then did he array his Daughter as to her wedding and hauing imbraced and kissed her, she was after ledde forth to the place, and there fastened for a prey to the Dragon, where waiting in this exigent for destruction and Death, *S. George* passed by, and espying this forlorne wight, demaunded the cause, when in the relating the Dragon makes out, and intercepts the story; which seeing, *S. George* most manfully opposeth, and by his valour, at the first encounter sore woundeth, and after hauing him conquered and captiued, put the Virgins girdle about his necke, and with that ledde him to the City, where the people flue him. Likewise it is found in the history of *Antioch*, that when the Christians

conque-

conquered Ierusalem, that a faire young man appeared to a Priest of the hoast, and bad him carry with him some relique of Saint George, for hee was conductor of the battaile, and after in the hottest assault, when the Sarazens supprest them from surprising the walles, they saw apparantly a Vision like Saint George, which had white armes, with a Red Croisse, which ledde the way at the entring of the City, and so Ierusalem was taken by his ayde and helpe.

Saint George was beheaded by *Dacian* the Emperour, and lyeth buried betweene Ierusalem, and port Iaphe. by a Towne called Ramis, dedicated vnto him. S. George is Patron of the Realme of *England*, and the cry of men of Warre, in honour of whom is founded the noble Order of the Garter, and also a noble Colledge in the Castle of Windsor, by the Kings of England; in which Colledge is the heart of Saint George, which *Sygesmond* the Emperour of *Almaine* brought and gaue it for a great and precious Relique to King *Henry* the fift, and also according to the ancient Story, there is a piece of his Head.

Saint CHRISTOPHER.

Saint *Christopher* was of the lineage of Cananees, great of stature, and terrible of Countenance, being twelue cubits long: and on a time it came into his mind, that hee would seeke out and serue the greatest Prince in the world, and none but he would hee serue: and so from the seruice of a King which in his presence crossed himselfe at the naming of the Deuill, S. *Christopher* came to vnderstand that the Deuill was greater then he, because he feared him, and therefore him would hee seeke out and serue, which soone he did, being a master easie to finde, and willing to entertaine: when afterwards in this seruice, this great master at the sight of a little crosse starts aside and durst not come neare it, which perceiued of this ambitious retainer, hee came againe to know there was a greater then hee: after whose seruice he long sought in vaine, vntill by the instruction of an Hermite, by the performance of some worke meritorious by him inioyned which was to be resident by a Riuer side wherein many had perished, to transport such passengers as thither should come, he met with his master; for according

ding to this direction, thither went *Christopher* and made his abode, taking a great pole in his hand, by which he sustained himselfe in the water, bearing ouer all manner of People without ceasing. Now it followed on a time as he slept in his lodge, hee heard the voyce of a child which called him and said, *Christopher* come out, and beare me ouer the water, then he arose and went out, but found no body: now when he was come againe into his lodge, hee heard the same voyce crying vnto him as before, at the which he runnes out but finds no body: againe the third time being called, he comes forth, and there found a child by the River side, which prayed him to beare him ouer the water; then *Christopher* lift the childe on his shoulders, and tooke his staffe and entred the water, and the water arose, and swelled vp more and more, and the child grew heauier and heauier, and euer as hee went further, the water swelled vp higher, insomuch that *Christopher* was in danger of drowning: But when hee came ouer, quoth he, Thou child, thou hast put mee in great perill, and weighest almost as heauy as if I had carried all the world vpon my backe: quoth the child, Thou hast

borne all the world vpon thy backe, and him that created it; I am hee in this worke whome thou seekest to serue, and for thy better assurance thereof, set thy staffe in the ground, and by to-morrow it shall bud and bring forth fruit: and he did so and found it accordingly; his staffe bearing flowers and Dates; and being thus conuerted and beleeuing himselfe, hee conuerted thousands, and amongst many other passages of his life, was at last beheaded, and his blood there spilt cured those that were blind.

The story of the seuen Sleepers.

THe seuen Sleepers, were borne in the City of Ephesus, and there liued in the time of *Dacian* the Emperours perlecution; the names whereof were *Maximian*, *Malchus*, *Marcianus*, *Denis*, *Iohn*, *Serapion*, and *Constantius*; These Chrillian men, to auoid torture, or the worshipping of Idols, fled to a caue in the mount of *Celion*, and there after long wailing, prayer and fasting, being a little refreshed with some food that they had secretly sent for to the City, they there in their heauinesse fell asleepe. Shortly after, *Dacian* suspecting, inclosed the mouth of the caue wherein they were, with
 Stones

stones, to the end they should there dye
for hunger: this being done, the Ministers,
Theodorus and *Ruffinus*, two Christian men,
wrote their martyrdom, and inclosed it
secretly among the stones. Now when *Dac-*
ian was dead, and all that generation pas-
sed ouer, *Theodosian* the Emperour succee-
ded, and euen at that time was it when the
heresie was of them that denied the resurre-
ction of the dead, then came it into the mind
of a Burgesse of Ephesus, in that place to
make a building or Lodge for his Shep-
herds and Heardsmen; in the effecting
whereof, it happened the masons that made
the same, opened this Caue, and then these
Saints that were within, and all this time
had slept, awaked and saluted each other,
supposing verily they had slept but one
night, and beganne to remember their hea-
uiness the day before. Then sent they
Malchus to buy bread in the City, and
then *Malchus* tooke five shillings and
went out of the Caue; and when hee saw
the Masons and stones before the Caue, hee
began to wonder at the sudden alteration:
but when he came into the City, hee found
it all altered, and the crosse set vpon euery
gate: then came he to those that sold bread,

and they talked and spoke of God, whereat he wondred and said to himselfe, what a change is here since yesterday? then no man durst speake of God, and now euery man professeth him openly. But when he came to pay money for his bread, offering his ancient Coyne, the sellers maruailed, and said one to another, certainly this young man hath found some old treasure; for the suspicion whereof hee was had afore the Bishop and the Councell, in the examination before whome he confessed that hee himselfe with 6. more of his fellowes had for feare of *Dacians* cruelty, betooke themselves to a caue but yesterday as he supposed, and with them tooke that mony; then the Bishop gathering by circumstance the time (admiring hereat) sent to the Emperour, who with many others came and went with this young man, to the caue, where they found the other sixe cheerfull and beautious to behold their bodies and garments vntoucht with age or time: then went the Emperour in vnto them, and with them glorified God, embracing them, and weeping vpon each of them, said, I see you now like so many *Lazarusses* rising out of your graues. After this they continued some little time, and shortly after dyed

dyed, and the Emperour rightly adorned the place, and buried them in gold; and so with this and the precedent matter according to the ancient story, it was found that they had slept 208. yeares. And so much briefly for discourse, and to awake this sleepey story, and giue some glosse to this common Almanack text.

*Hereafter follow certayne Epigrams
some old reuined, and some new
published.*

1. Of a Lawyers absence.

A Vertuous Dame that saw a Lawyer
come,

Iustly reprov'd his stay so long from home :

Saying to him, that in his absence thence,

His wife might lacke her due beneuolence :

But hee to quit himselfe of such disgrace,

Answer'd it thus, by putting off a case :

One owes a hundred pounds, now tell mee
whether

Is best, to haue such payment altogether,

Or take it by a shilling and a shilling,

Whereby the bag may bee the longer filling

Sir, quoth the Dame, I thinke it were no
 losse,
 If one receiu'd such payment all in grosse:
 Yet in your absence this may cause your
 sorrow,
 To feare for want your wife should twelue-
 pence borrow.

Epig. 2. *In Cetam.*

Ceta from wooll and weauing first began,
 Swelling and swelling to a Gentleman:
 When he was gentleman, and brauely dight,
 He left not swelling till he was a Knight:
 And from a Knight thus higher to surmount,
 He swell'd on bigger till he was a Count:
 And still proceeding carelesse of his first,
 He swell'd to be a Lord, and then he burst.

Epig. 3.

Proverbs upon Complexions.

To a *Red* man reade thy *Read*.
 With a *Browne* man breake thy bread.
 At a *Pale* man draw thy knife.
 From a *Blacke* man keepe thy wife,

Exposition.

*The red wife, the browne trusty,
 The Pale peenish, the blacke lusty.*

Epig. 4. *In superbiū.*

I tooke the wall, one thrust me rudely by,
 And told me the Kings way did open lye.
 I thank him that he did me so much grace,
 To take the worse, leaue mee the better
 place;
 For if by th'owners wee esteeme of things,
 The wall's the Subiects, but the way's the
 Kings.

Epigram, 5.

NIX } Snow.

IX } 9.

CorNIX } A Crow.

NIX } that the Winters daughter am,
 Whilst thus my letters stand,
 Am whiter then the plume of Sw in.
 Or any Ladyes hand.

IX } Take but away my letter first,
 And then I dos encline,
 That stood before for milke White snow
 To bee the figure Nine.
 And if that further you desire
 By change to doe some trickes,
 As blacke as any bird I am,

Cornix } By adding Cor to Nix.

Epig. 6. *De sanit. & medico.*

Health is a lewell true, which when we buy,
Physicians value it accordingly.

Epig. 7. *In Amorosum.*

A Wife you wisht me (Sir) rich, faire, and
young,
With French, Italian, & the Spanish tongue :
I must confesse your kindnesse very much;
But yet in truth Sir, I deserue none such.
For when I wed, as yet I meane to tarry,
A woman of one language Ile but marry,
And with that little Portion of her store,
Expect such plenty, I would wish no more.

Epig. 8. *Upon an Usurer and an
improp. Parson.*

A Cl-igie man that oft had Preacht,
From his stopt-steeple throat,
And to his Congregation teacht,
Full oft this certaine note ;
There could no Usurer be sau'd,
Vnlesse hee did restore
What he so wrongfully had shau'd
From th'backes of needy poore.
Vpon a time it so fell out,
This Usurer did meet

The Parson as he went to Church,
And thus he did him greet ;
Good Sir (quoth he) I wonder much
You take such fruitlesse paine,
To preach against a sinne that's such
As you your selfe maintaine :
But ten i'th hundred doe I take,
On good occasion when ;
But you a hundred doe referue,
Allowing out but ten.
The Parson hearing him say so,
Began to bee afeard,
And neuer preacht against that sinne,
To this day that I heard.

Epig. 9. In Aulam West.

Westminster is a Mill that grinds all causes,
But grinde his Cause for mee there hee that
list.
For by demurres and errours ; stayes and
clauses,
The tole is oft made greater then the grist.

Epig. 10. In Jacobum.

He that doth aske, Saint James doth say shall
speed ;
O that King James would answere to my
need i

Epig. 11. Consilium.

From the Confessor, Lawyer, and Physi-
 tian,
 Hide not thy case on no condition.

Epig. 12. Hayw. Rent.

By Lease without writing one once let a
 Farme,
 The Leasler most lewdly the rent did re-
 taine,
 Whereby the Lessee wanting writings had
 harme:
 Wherefore hee vowed whilest life did re-
 maine,
 Without writing, never to let thing a-
 gaine:
 Husband (quoth the Wife) that thing againe
 reuert.
 Else without writing you cannot let a farr,

Epigram, 13.

One thing as was my ordinary wont,
 I went abroad into the fields to Hunt,
 Started a Hare, pursu'd her with full cry,
 And had neere wearied her, when by and
 by,

Miso,

Miso, because I hunted in his grounds,
Let looſe his running Dogs, and bauk't my
Hounds.

From thence, that ſport I vtterly for-
ſwore,

Being ſo vnkindly croſt by ſuch a bore.

So ſhunning the open Fields and Forreſts
wide,

My common haunt was by the Water ſide ;
For what, thought I, though Lands incloſed
bee,

Yet Seas and Rivers queſtionleſſe are free :

There will I ſport mee with the ſcalie
ſrie,

Feareleſſe, though all the world were ſtan-
ding by.

I had not ſcarce caſt in my bayte to take,

But ſtraight one comes, it ſeemes hee haſt
did make,

That bids mee packe when firſt I did ap-
peare ;

Away went I, it was no Fiſhing there.

Scarce knowing now what ſport to enter-
taine,

Beeing baniſht both the Earth and Watry
plaine,

I tooke a Piece next time, and forthwith
went,

To

To sport me in the ayery regiment ;
 Where hauing scarce discharg'd to kill a
 Daw,
 Another comes and brings mee statute
 Law
 Vpon my Piece, where I it lost : then
 swore
 I ne're would hunt, nor angle, nor shoote
 more.
 Then tooke I Dice in hand, my heauy
 fate ;
 Thus crost in all, and lost my whole e-
 state.

HEREAFTER FOLLOWETH
 certaine *Epitaphs* on sundry
 persons.

Epitaph 1. *On the Vsurer.*

Here lyes at least ten in the hundred,
 Shackled vp fast both hands and feet,
 That at such as lent money gratis wondred,
 The gaine of *Vsury* was so sweet :
 But thus beeing now of life bereaue,
 It is a hundred to ten hee is scarce gone to Hea-
 uen.

Epitaph

Epitaph 2. Upon a Spendthrift.

Here lies lacke carelesse,
 Without Tombe, without thought, without sheet
 That liv'd in the Alehouse, the Bowling-alley,
 And dyed in the street.

Epitaph. 3. Upon a riotous Courtier.

Here lyes he now, where no man sees,
 That liv'd by crooked hams and knees,
 Yet in his heart did boyle that lust,
 That nought could quench, but earth and dust :
 Where if he had soeuer beene laid,
 Lesse summes his reckoning would haue paid.

In Papam Pium quintum.

*Papa pius quintus moritur res mira quòd inter
 Pontifices tantum quinq; fuere Pij.*

Pius the fift is dead, and vnderstood
 Of some so call'd, because but five were
 good.

In all the line of Popes. —

*Fallar ego, nam nemo pius re, nomine tantum,
 Pontifices constat quinque fuisse pios.*

Yet erre I doe in this to their more shame,
 For none were good indeed though five in
 name.

Certaine

*Certaine Verses, fixed vpon a Child, layd
in S. Tho : Hospitall.*

Conceiue a fault, by me conceiu'd,
By my seduced Mother,
Who vowes, vntill she bee a wife,
I ne're shall know a brother :
And for this Hospitall is rich,
And hath a plenteous Purle ;
And shee is poore and cannot pay,
Sh'hath put mee here to nurse,
No further she imparts her selfe,
Then that shee is a sinner,
Though not the last that so shall erre,
No more then first beginner.
How ere, shee here hath packt me vp,
The witnesse of her shame,
And left mee vnto you to feed,
To cloath, and giue a name.

*Vpon the vnequall diuision of the Earth,
how some haue all, and some haue
none.*

Though th'Earth's the Lords, and all that is
therein,
And nothing really mans owne but sinne ;
As is the Sea the tributer of Fountaines :
The Sheep and Cattle on a thousand moun-
taines.

Though

Though he that all these made, doth all these
feed,

And of no creatures ayd doth stand in need,
Yet doth hee from his high exalted throne,
Suruay the wayes mentitle these their own;
He sees his earth, the bale of this faire frame,
Intayl'd to greatnesse, to their blood and
name,

Mete to the rich, in Akers of such store,
That what makes one too proud, makes ten
too poore.

Some of his walking earth he sees haue gold
That rusts for vse, too seldome being told.

And some againe so scanted in their need,
Their sinewes crack before their bellies feed.

Some choicest dainties Sea and Land afford,
To surfet on, seru'd daily to their bord:

And some againe are so penurious fed,
They thinke they fare rich if they purchase
bread.

Another's glory lies vpon his backe,
And hauing plenty there appraies no lacke,
Veluets and Silkes; and robes of endlesse
waste,

Altering with humour to gine fancie taste,
When as some other, whose successe more
bad,

Tugs 60. yeares like leatherne Adam clad,
For

For skinnes or figge leaues for to hide his
skinne,
Whose heart being plaine, he cannot this
way sinne,
Whose totall substance, all his hopes to boot,
Was neuer worth the trust of such a sute.
What should I say of this vnequall lot?
Would God thus haue it? Surely I thinke
not:
Though some distinctions he would haue
to be,
Yet not in such a terrible degree,
He would not haue thee see thy brother
lacke,
Then slake thy cost, and cloath some naked
backe:
Hee would not haue thee see thy brother
pine,
But him sustain'd from that excessse of thine,
If for thy selfe thy whole endeuors tend,
If what thou hast thou wouldst be thine
heire and spend,
Then know like that rich glutton, thou
maist craue,
A drop, and be denide; because he gaue
Not to the needy, crums that doth belong,
Droppes were denide him for to cole his
tongue.

Vpon the late Starre.

This yeare there hath appear'd a streaming
 Starre,
 Within our native Hemisphere or clime,
 But whether it brings vs newes of peace or
 warre,
 Of plague or famine, who i't can diuine?
 Though some interpret it to change of State,
 Hostile inuasion, or some great mans end:
 Rumors of wars here landed to vs late,
 Or like particulars that they entend:
 But since the Character hath such a letter;
 That none can vnderstand but he that writ,
 Let's feare the worst, our sinnes, and make vs
 better,
 And not to other ends interpret it;
 For in the same ther's matter vnder-hild,
 Which shall not to our knowledge be made
 plaine,
 Till the Portent and purpose be fulfild;
 For neuer came such messengers in vaine.
 How ere, with meekenesse, let vs kisse the
 rod:
 Hoping the best, yet leauing all to God.

Epit. 4 S. Tho. Becket.

*Pro Christi sponsa, Christi, sub tempore Christi
 Intemplo, Christi verus amator obis.*

Englised.

Englished.

For CHRIST his Spouse, his Cause, and at
 Christs-tide,
 Within Christs Temple, Christs true louer
 dide.

Epit. 5. *Written by a Religious Gent :
 before his death.*

Earth take my earth, Satan my sinne I leaue,
 The World my substance, Heauen my soule
 receiue.

Epit. 6. *Vpon Ionas in the Whales
 belly.*

Buried I am, and yet I am not dead,
 Though neither earth inclose, nor stone me
 keepes,
 I speake, I thinke, with lining ayres am fed,
 In lining Tombe ; in in vnfathom'd deepes :
 What wight besides my selfe for shame or
 grace,
 Ere liu'd in death, in such a Tombe or place ?

Epit. 7. *In Verolanium, a forgot-
 ten Citie, sometimes neere
 Saint Albones.*

Stay thy foot that passest by,
 Here is wonder to descry,

Chur.

Churches that interr'd the dead,
 Here themselves are sepulchred;
 Houses where men slept and wak't,
 Here in ashes vnderlak't:
 In a word to allude,
 Here is Corne where once Troy stood;
 Or more folly home to haue,
 Here's a Citie in a graue.
 Reader, wonder thinke it then,
 Cities thus would die like men,
 And yet wonder thinke it none,
 Many Cities thus are gone.

Epit. 8. *Vpon a Chamber-mayd.*

Vnderneath this Stone is layd,
 A Ladies sometimes Chamber-mayd;
 Who was young, and plumpe, and pretie,
 And yet a Maid, alas 'twas pitie.

Epit. 9. *Vpon a Lone-sicke youth.*

Here lyeth hee, he lyeth here
 That bounst and pitie cry'd,
 The Doore not op't, fell sicke alas,
 Alas, fell sicke and dy'd.

Epit. 10. *On a rich couetous Lawyer.*

Within this euerlasting Tombe,
 Whose house containes her dead till doome,
 Is

Is one posselt here to abide,
 That yet had liu'd, and had not didd,
 If Death like him would haue agreed,
 At any rate to haue beene feed:
 Or if he could at Point of death,
 That sold his wind, haue bought but breath:
 This Crosse to him could ne're so fall,
 To haue wed the Church that woo'd the
 Hall,

Epit. 11. Vpon a Citizen.

From wares and cares and fained breath,
 Here I at last am freed by Death:
 If that my dealings were not iust,
 The more I feare, the lesse I trust.
 What though a 100. Blue-coats sing,
 My friends did mourne, the Bels did ring,
 The earth receiu'd me with applause?
 All doth not better mend my cause.
 Fed I the hungry, cloath'd the poore,
 Made I these friends to goe before?
 No, I left wealth behind vnspent,
 Coynes vnreceiu'd that I had lent,
 And suites vnended wag'd by coit?
 And all I left behinde is lost.
 Good deeds I did, and gifts I gaue,
 Those went before me, those I haue,

Epit. 12.

Epitaph, 12.

A memento for Mortalitie.

Taken from the view of the Sepulchers of
so many Kings and Nobles, as lye in-
terred in the Abbey of
Westminster.

Mortalitie behold and feare,
What a change of flesh is here?
Thinke how many Royall bones,
Sleepe within this heape of stones,
Hence remou'd from beds of ease,
Daintie fare, and what might please,
Fretted roofes and costly shewes,
To a roose that flats the nose.
Which proclaimes all flesh is grasse,
How the Worlds faire Glories passe;
That there is no trust in Health,
In youth, in age, in greatnesse, Wealth:
For if such could haue reprieu'd,
Those had beene immortall liu'd.
Know from this the World a snare,
How that greatnesse is but care,
How all pleasures are but paine,
And how short they doe remaine:
For heere they lye had Realmes and Lands,
That now want strength to stir their hands.
Where from their pulpits feel'd with dust,
They preach, In Greatnesse is no trust.

Here's

Here's an Aker sowne indeed,
With the richest royallst seed,
That the earth did ere sucke in,
Since the first man dy'd for sin.
Here the bones of birth haue cry'd,
Though Gods they were as men they dy'd.
Here are sands (ignoble things)
Dropt from the ruin'd sides of Kings,
With whom the poore mans earth béeing
showne,
The difference is not easily knowne:
Here's a world of pompe and state,
Forgotten, dead, disconsolate.
Thinke then, this siche, that mowes downe
Kings,
Exempts no meaner mortall things:
Then bid the wanton Lady tread,
Amid these mazes of the dead.
And these truely understood,
More shall coole and quench the blood,
Then her many sports a day,
And her nightly wanton play.
Bid her paint till day of doome,
To this fauour shee must come.
Bid the Merchant gather wealth,
The Vsurer exact by stealth:
The proud man beate it from his thought,
Yet to this shape all must be brought.

A short addition or memento hereunto
annexed vpon the Death of Queene
A N N E.

See here this plot for all her store,
With greedy throat still gapes for more:
Which with our griefe and her successe,
Concludes not now in emptinesse;
For newly now she hath tomb'd in earth,
One great in good, as high in birth;
Unto a hopefull Prince the Mother,
Wife to one King, and Sister to another,
A King her Father, every way borne high:
Match't great, lin'd great, in sphere of Ma-
iestie:

Yet notwithstanding this bloud high descent,
As rich in Vertue, and more eminent,
Respectiue, liberall, with a plemions hand,
Where desert crau'd, or she might understand
A needfull good, or seasonable supply,
To such her streame of goodnesse ne're was drie.
Nor could the Labourer, (heauen being her de-
fire)

Whogane their verdict, sigh to want their hire,
For where that wisdom thought it fit to pay,
It was her Vertue not to keep't away:
Yet she with these, and thousands more beside,
From vs was gone the moment that she did:

Gone

Gone like that fatal day of vs deplor'd,
 As soone to bee call'd backe, as shee restor'd:
 For though shee bee from vs so lately fled,
 Shee's as farre from life, as Adam so long
 dead:

Being gathered to that Sepulcher of Kings,
 That best can shew they are but mortall things.
 Where sleepe the Scepter-bearers and their
 sway,

That now remember not they had their day:
 Where all your famous Henries doe remaine,
 Edwards and Richards, that did rule and
 raigne,

Whose glittering swords by Conquest kept from
 rust,

Their glory ended, heere conuert to dust.

The mixture of whose bones, that now not ake,
 Mee thinkes should mutine, and the building
 shake.

To sympathize the royaltie they had,
 How simply there regarded, meanly clad:
 Where they shall sleepe untill that trumpe bee
 blowne,

That rends up Sepulchers, and teareth stone,
 Seners the ioynted buildings rais'd on hie,
 Confusing all i'th twinkling of an eye.

A second Addition or short memento of Sor-
row taken from the occasion of the sad Re-
membrance of the death of K. JAMES, and
that fearefull Visitation that succeeded in that
last and wonderfull yeare,

1625.

TO adde more noble Ashes to his store,
K. James is followed now, those gone before
Impartiall death that spareth no degree,
But fetters Kings in his captivitie
Hath seized him, a King euen from his birth
The Ancientst, learnedst, peacefull K. on earth.
To tell the greatest, no Armour that they haue
Is prooffe, to keepe a Monarch from his graue.
Thus then I blason life to be a streame,
Still gliding towards the Sea, or like a dreame
That is forgotten ere it can be told,
Or like a glasse that doth no semblance hold;
Or like a Post in speed upon the way,
Or like to anything that hath no stay.
Afflicted London in thy face I see
But one yeare since mans short mortalitie,
When as the healthfullst living drawing breath,
Had but a thrid to cut twixt life and death:
Of which sad numbers of some then decaist,
Thousands are mourners, and I not the least:
When enery house like Egypt might be scene,
None Where the slaughtering Angel had not bene

The Pestilence then spreading in the streets,
 Threatning mortalitie to all it meets :
 Gainst whom no humane strength of flesh & blood
 Was able to withstand, but Was Withstood.
 No physicks helpe that sucks from herbe or tree
 Or stones or roots, or what more virtuall be :
 The least Preserue, or rescue that might saue,
 But emptied households to fill up the Graue :
 Let vs then liue, that we forget not why
 Wee liue, that haue escap'd that is to die.
 And let vs thinke those happy gone before,
 That haue past all shipWracke and are now on
 shore;
 And here so liue to die, that when we end,
 As sure we once must part, Christ be our friend:
 And then howeuer whatsoe're befall,
 In losing little wee haue gained all.

- Hereafter follow certaine Riddles, or
 Witty Propositions.

Riddle 1.

Sphinx, a certaine monster of Thebes pro-
 posed a Riddle to all that passed by the
 way, which whosoever could not resolue, he
 carried to the top of a high rocke, and from
 thence threw headlong downe; which Rid-
 dle was as followeth:

Quod pedibus binis, animal meat absq; ruinis.

Moz

*Mox graditur Ternis, post claudicat atque
quaternis.*

Englisht more at large.

What creature is that in the World, that first goes on foure feet, afterwards vpon two feet, afterwards vpon three feet; and last of all vpon foure feet againe?

This after the fall of many, was resolued by *Oedipus* to be a man, which first in his childe-hood, creepes vpon his hands and knees, as vpon 4. feet; afterwards in his better strength, walkes vpon 2. feet; afterwards in declining yeares, walkes with a staffe, as with 3. feet; and lastly in his second childe-hood or decrepit age, creepeth vpon all foure againe.

Riddle 2.

By what strange marriage was it, that this more strange kindred was produced, that two mothers should produce two sonnes, that should bee the sonnes of their sonnes, brothersto their husbands, and vncles to each other, and yet both lawfully borne in wedlocke, and they their true mothers?

Resolution.

These two women had two sons that married crossly one the others mother, and had each of them a son thereby, which were thus

allyed as before mentioned.

Riddle 3.

What part of man may that part be,
That is an implement of three,
And yet a thing of so much stead,
No woman would without it wedde,
And by which thing, or had or lost,
Each mariage is made vp, or crost.

Resolution.

The heart of a man, a triangle figure, the beginning of loue, and of euery match likely to prosper.

Rid. 4. Homers fatall Riddle.

Certaine Fishermen vpon the Sea, hauing been freeing themselves from vermine, meeting *Homer* by the shore side, proposed this Riddle vnto him : What is that which hauing taken we haue lost, and hauing not taken we haue kept, still meaning indeed their vermine : which he dreaming of their fishing, dyed for grieve, because he could not resolute it.

Riddle 5.

First, my mother brought me forth, when shortly after I the Daughter, bring forth my mother againe.

Resolution.

Of water is first made ice, which afterwards

wards melts, and brings forth water againe,
and so the daughter brings forth the mother,
as the mother first the daughter.

Riddle 6.

What one man was that, that slew at once
the fourth part of the world?

Resolution.

Cain that slew his brother, when there
were but foure persons in the world.

Riddle 7.

Who were those that fought before they
were borne?

Resolution.

Jacob and Esau in their mothers wombe.

Riddle 8.

What Sepulchre is that, and where doth it
stand,

That toucheth neither heauen, nor earth, nor
Sea, nor land?

Resolution.

The Tombe of *Mahomet*, being a chest
of Iron, drawne vp by load-stones, to the
top of *Mecca*, a Church belonging to the
Persians, whither the Turkes goe a Pilgri-
mage, as Christians to *Ierusalem*, to the Se-
pulchre of Christ.

Riddle 9.

There was a man bespake a thing,
Which when the owner home did bring,
He that made it did refuse it,
And he that bought it would not vse it,
And he that hath it doth not know,
Whether he hath it, I, or no.

Resolution.

A Coffin brought by another for a dead man.

Riddle 10.

Two Sisters standing ouer a Tombe thus bewailed the dead therein interred : Alas, here lies our mothers husband, our husband, and the Father of our children, and our father, how could that be ?

Resolution.

It is meant of *Lots* Daughters, ouer the Tombe of their Father.

Riddle 11.

That which thou lookest on with thy eyes (O Traueller) is a Sepulchre, yet without her carcasle, is a carcasle, yet without her Sepulchre, and how can that be ?

Resolution.

The pillar of salt *Lots* wife was turned into. *Iosephus* testifies that he saw that pillar of salt, and went purposely there to behold it.

Riddle

Riddle 12.

Two Gentleman Stewards were sent to the towne to buy wine, and the one making more haste then the other, had bought all the wine, which was onely 8. gallons; returning homewards, met the other, who was going thither, told him hee had bought all that there was, neuerthelesse hee would bee content to let him haue halfe, so hee could measure it iust in his measures, which were a 3. gallons, and a 5. gallons, and how was that done?

Resolution.

In this manner; first he filled his measure of three gallons, puts it into the measure of five gallons, fills the three againe, puts two in'o the five, then puts the five into the eight, then puts the one into the five, and then fills the measure of three, & puts it into the five, hauing one single gallon before, which so made it foure, and so equally measured it forth.

Riddle 13.

*In densis siluis vener bis quinque catelis
Quod capio, perdo, quod non capio mihi seruo.*

Englified.

In thickest woods I hunt with Beagles ten
After the chase, which when I doe discry,

I dispossesse me of not vñfull then,
And what I take not, onely that keepe I.

Resolution.

One scratching his head with both his hands.

Riddle 14.

Learning hath fed me, yet I know no letter,
I haue liu'd among books, yet am neuer the better:

I haue eaten vp the Muses, yet I know not a Verse,

What student this is, I pray you rehearse.

Resolution.

A Worme bred in a booke.

Riddle 15.

What is that which produceth teares without sorrow, takes his iourney to heauen, but dies by the way; is begot by another, yet that other is not begot without it?

Or thus:

What is that which if it be seene cannot be taken, if it be taken cannot be held, and when it is thought to be something, by and by it turnes into nothing.

Resolution.

Smoake.

Riddle 16.

When I liued I fed the liuing, now I am
dead,

dead, I beare the liuing, and with swift speed
walke ouer the liuing.

Resolution.

A Ship made of an Oake, growing, fed
Hogs with Acorns, now beares men, swims
ouer Fishes.

Riddle 17.

Christopher bare *Christ*, *Christ* bare the
World, where then stood *Christophers*
feet?

This must be answered by another *Oedi-
pus* or *Palamon*.

Riddle 18.

First I was small, and round like a Pearle,
Then long and slender as braue as an Earle;
Since like a Hermit I liu'd in a Cell,
And now like a rogue in the wide world I
dwell.

Resolution.

First an Egge, then a Worme called a Silk-
worme; then inclosed in a Huske, and last of
all a Butter-flie.

Riddle 19.

There is a body without a heart,
That hath a tongue, and yet no head,
Buried it was, ere it was made;
And loude doth speake, and yet is dead.

Resolution.

Resolution.

A Bell, which when it is cast, is founded
in the ground.

Riddle 20.

Far in the West I wot not where,
Are Trees men say, which Oysters beare;
That Oysters should be bred so hie,
Me thinkes it foundeth like a lie.
That female plants, I know that's true,
In *London* streets beare Oysters new,
And fish and flesh, and now and then,
They beare I tell you handsome men.

Resolution.

Euery man or woman is a tree turned vp-
wards, and vpon such trees you know what
fruites are borne in *London*.

Riddle 21.

All day like one that's in disgrace,
He resteth in some secret place,
And seldome peepeth forth his head,
Vntill day light be fully fled;
When in the Maids, or Good-wifes hand,
The Gallant first hath grace to stand:
Whence to a hole they him apply,
Wherein he will both liue and dye.

Resolution.

A Candle.

Riddle 22.

One euening as cold as cold might be,
 With frost and haile, and pinching weather,
 Companions about three times three,
 Lay close all in a pound together,
 Yet one after other they tooke a heate,
 And dyed that night all in a sweat.

Resolution.

A pound of Candles.

Riddle 23.

A man and no man, seeing and not seeing,
 in the light and not in the light, with a
 stone and no stone, stroke a bird and no
 bird, sitting and not sitting, vpon a tree and
 no tree.

Resolution.

Androgynus the Eunuch being spurblinde,
 in the twylight stroke a Bat with a pumice
 stone, sitting vpon a mustard tree.

*Hereafter follow certaine seasonings or
 Iests to laugh out the end of a
 short Discourse.*

Iest 1.

V P O N a tyme at a banquet certaine
 friends meeting to be merry, to further
 their purpose, one began to broach this pro-
 position:

position: What part of the body was the most worthiest. To which one replied, the eyes? another the heart? a third the braine; some one thing, some another. *Antonius* being bid to speake, said, the mouth, because it is first in salutation, he held to be the worthiest: another held that to bee the noblest part wee sit with, because by that the honesty and welfare of the whole body is preserved; and againe for a second reason, because that euer was accounted the most noble and worthy part or person which first sits downe, and that is the hindermost part: to which probabilitie all seemed to consent, and this last resolution for that time carried it, vntill a second time meeting with *Antonius* vpon a like occasion, *Antonius* remembering the applause vpon his Argument held hee had receiued, gratifies this opponent at his first sight with a cracke from his nethermost parts, who thereupon seemed to bee very angry. *Antonius* answered him, hee had no reason for it, since hee saluted him according to his owne argument, with the most worthe part, and that which hee had preferred before the mouth; and so with laughter on all sides, the controuersie ended. And therefore though *Claudius Cæsar* made a law

law, that a scape should be no losse of reputation, yet here it was taken the contrary, and held.

Nen est urbanis cui retro sibilat anus.

Test 2.

There was a Gentleman vpon a time, that from no great reason that hee had, tooke occasion to commend the cleerenesse of his Beere; as another vpon a time to Sir *Thomas Moore* the well-relish of his Hop: To the first, it was answered, that if it had beene a little more cleere, one should hardly haue knowne it from water: to the other, if it had hopped a little further, it had hopped into the Thames.

Test 3.

A certaine King had a Foole, that kept a note-booke of all the follies (at least-wise those which hee thought follies) committed in or about the Court: Vpon a time an *Ethiopian* Horse-rider that professed great skill in Horse-flesh, chanced to arriue there, whose qualities being made knowne to the King, the King imployed him with three thousand pound to buy Horses in *Barbary*; which this Foole vnderstanding, put downe into his note-booke: which when the King heard of, hee seemed offended, and would know

know of his Lack-wit why hee had noted that ? Because (quoth hee) I thinke he will come no more vnto you ; But what (quoth the King) if he come againe ? Then (quoth he) I will put you out, and put him in.

Iest 4.

Marcus Tullius Cicero, seeing his Brother *Quintus Ciceroes* Picture very largely drawne to the middle, hee being a man of very little stature, told the Painter his halfe brother was bigger then his whole.

To which purpose *Lentulus* said, when hee saw his little Nephew weare a great Sword, Who hath tyed my kinsman to his weapon ?

Iest 5.

A certaine Philosopher knocking at a great mans doore, the Porter espying him but in meane attire, the doore would not be opened, which hee perceiuing, immediately goes backe, and changing himselfe into rich robes, repaires to the doore againe and knocks, and was forthwith let in ; who entering, euer as hee went along hee kissed his garments and made obeyfance vnto them ; the reason being demanded by the Master thereof, he was thus answered, *Honorant me honoro*, I honour those that honour me ; for
where

where poore vertue could not enter, rich robes made way.

1est 6.

A certaine Player being sicke and lying vpon his death-bed, the Priest came vnto him, and exhorted him to make his Will, which he said he would most willingly doe. For (quoth he) I haue nothing but two Geldings to dispose of, and I giue them to the Knights and Barons of the Land.

And when the Priest asked him why hee rather gaue them not to the poore? He answered, I doe as Fortune doth, and she hath giuen all to the rich, and nothing to the poore, and therefore I will follow her in doing the like.

1est 7.

A certaine Rusticall Clowne came to an Archdeacon, and told him hee had married a woman which was poore, but heretofore had beene rich; asking his aduice if hee might not put her away and marry a richer; who answered he might not: Why Sir (qd. he) you haue got a diuorce from your poore Benefice, and taken a richer.

1est 8.

A poore olde Woman being sicke and weake, bequeathed after her death vnto the
Priest

Priest her Henne ; because shee had nothing more. Now the Priest came and tooke her away, shee yet living : quoth the woman, Now I perceiue that our priest is worse then the Deuill, for I haue oftentimes bid the Deuill take her, and the Foxe take her, and yet they spared her mee; but once the Priest, and she is gone.

Iest. 9.

A great Lady meeting a simple gentleman demaunded of him when his wife should be brought to bed ? quoth hee euen when it shall please your good Ladiship.

Iest. 10.

A certaine boysterous Rusticke , yet prompt and conceited, traueilling on the way with a long pike staffe on his necke, was suddenly and furiously assaulted by a great Mastiffe, which came vpon him with open mouth and violence, as if hee would at once deuoure him, who presently to withstand the danger, by rescue of himselfe runs the pike and sharpe end thereof into his throat whereupon he presently died: which the owner thereof seeing, comes earnestly vnto him, and betweene threatening and chiding, asked him why hee strooke him not rather with the blunt end of the
st. ff

flaffe? Why Sir, quoth hee, because your Dogge ran not at me with his taile.

Iest 11.

A Witch condemned to be burned, and at the stake, espied her Sonne, to whome shee called very earnestly for drinke, which hee denying to giue, shee the more earnestly craued, telling him shee was exceeding dry; Oh, quoth he, do matter Mother, you will burne the better.

Iest 12.

A certaine vaine-glorious Souldier, bragged in all places that he came, of nine Kings that he had of his kindred, and going about to name them, could reckon but fixe: a player standing by told him he knew the rest: The three Kings of *Coleine*.

Iest 13.

A certaine Astronomer had diuined of King *Henry* the seuenth of England, that he should dye in such a yeare; the King hearing of it, sent for him, and questioned if hee were an Astronomer? who told him that he did professe that Art: the King asked him if hee could foretell where he should be in the Easter holy-dayes, he answered, he could not; then quoth the King, thou shalt see me diuine more certainly, for I tell thee thou shalt

shalt be in prison; whither he sent him during that time, and shortly after relealed him, bidding him withall release his error: for his destiny hung on no Star within the Element of his reach or capacitie.

Jest 14.

One asked a prostitute Lady of *Florence*, how her Children so likely resembled her Husband, shee so vsually commercing with others? answered, I suffer no other to board my Ship before her cariage be full.

Jest 15.

One asked a Painter, why, seeing hee could drawe such excellent proportions, hee begot such deformed children? Who answered, *In tenebris quidem fingo, sed in die pingo*, I make the one in the light, and the other in the night.

Jest 16.

A certaine conceited Traueller being at a Banquet, there chanced a Flye to fall into his cup, which hee being to drinke, tooke out for himselfe, and afterwards put it in againe for his fellow; being demanded his reason, answered, that for his owne part he affected them not, but it might be some other did.

There is extant to this Jest an Epigram of Sir *Thomas Mores*, which I haue here inserted:

Muscas

*Muscas è Cratere tulit conuina priusquam
Ipse bibit : reddit rursus ut ipse bibit.
Addidit & causam, muscas ego non amo, dixit.
Sed tamen è vobis nescio nunquis amat.*

Thus Englished.

Out of his glasse one tooke a flye,
In earnest or in iest
I cannot tell, but hauing drunke,
Return'd it to the rest :
And for he would offencelesse seeme,
He shew'd his reason too,
Although I loue them not my selfe,
It may be somewhere doe.

Iest 17.

One asling a merry blinde man in what place he lost his eyes, who answered, from either side his Nose. So likewise *Diogenes* being at dinner with a bald man, thus said, Honest friend, I will not speake thy contumely, but commend thy hayres that flew from so bad a head. But this was from *Diogenes* (saith the Traueller) otherwise these sharpe taunts are in no wise to bee vsed at Table, for it is obseruable, that at meales these few precepts principally among some other are to bee regarded and kept. 1. To picke no quarrells. 2. To tell no long Tales. 3. To tell no sad newes. 4. To talke of no State

State matters, 5. To lay no Wagers, 6. To make no Comparifons, 7. To take no Tobacco, 8. To propound no difficult questions, &c. As when vpon a time a Lawyer and a Diuine met at dinner, the Lawyer propofed this question: when *Lazarus* had beene foure dayes in the graue, where was his foule in the meane time, to that the Diuine to quit his question asked him another; who was to haue his Lands if he came again to claime them. But of this wee conclude, a merry, affable, and pleasant countenance, with conceited and witty iests, seasoned with light and well-relished Discourse, is fit Table-talke, and cariage to be vsed at such times.

Iest 18.

It is reported of one *James de Castellon* a Bononian, a man of eminent knowledge and learning, but exceeding little stature, sent an Embassadour to Pope *Boniface* the eight, insomuch, that deliuering his Embassage, the Pope imagining that he kneeled on his knees, made vnto him long action with his hands, that he should rise vp, vntill one of his Cardinals gaue him to vnderstand, that he was another *Zachens*.

Iest 19.

A certaine Fellow condemned, and at the place of Execution, began to dispute with the Iudge, by what conscience hee could hang him a poore theefe and no malefactor; who asked him by what conscience hee could take from another that was not his? and thus the controuerſie began and continued, till at laſt the hangman turnes him off, and ſo ends the ſtrife.

Iest 20.

A fellow poore and improuident, compelled on a time to take vp his lodging on the ground, which may bee termed a field-bed, where tumbling and toſſing all night long on his hard couch, he could not ſleepe; In the morning ryſing vp, he caſt downe his eye on the place where he lay, and ſpyed a feather, O, quoth he, now ſee I the cauſe of my trouble, that all this night I could not reſt, I wonder if one feather can trouble mee ſo much, how they do that lye vpon thouſands.

Iest 21.

A Biſhop on a time examining one that ſought to be admitted into the mynistry, asked him how many Sacraments there were, to which queſtion he after long pauſe answered there were 9; Nine, quoth hee,
how

how proue you that, why quoth hee, there are 7. beyond sea, and two in *England*, at which the B. laughing at his ignorance yet grieued for his folly, sent him away as worthily frustrate of his expectation.

Jest 22.

One came to an Alderman to sollicite him in the behalfe of a friend of his, to lend him a 100. pound vpon a Statute, who had been round about the world with Captain *Drake* in a Ship, a hundred pound quoth he, I will not lend 100. pence, for he that could indure to be pend vp 3. yeares in one Ship, in hunger, thirst, and misery, will not care to lye in *Ludgate* all his life.

Jest 23.

One asked a merry conceited fellow which was the best husband for a young popish wench to marry; quoth he, let her marry an old man, and so shee shall bee sure to keepe fasting nights enough, being asked by another what trade he thought best; quoth he a Cut-purse, for he hath no sooner done his worke, but he hath his money in his hand, but quoth a third, a Shoemaker is a trade of good authoritie, for he can set any one in his stocks, and at his pleasure eate him at last.



A CONCLVSION TO THIS
 Booke, in way of answere to him that
*demande*d what was the perfect
use of Bookes.

A. To increase knowledge, confirme
 judgement, compare the times past with
 the present, and draw vse out of both for the
 future; to bring forth the dead speaking and
 conferring their knowledge to the liuing,
 according as the Poet to this purpose wittily
 writeth:

*O blessed Letters that combine in one
 All Ages past, and make one line Withall;
 By you We doe conferre With Who are gone,
 And the dead lining vnto counsell call, &c.*

Bookes, the most sweet commendable and
 delectable household-stuffe in the world, the
 most free and trustie reponers; for, *Nulius*
amicus magis liber quam. These dead yet li-
 uing companions, those regular obsequies,
 that speake not but when they are desired,
 and

and no longer, then they are contentiue. From their Treasery What continuall Physicke hath the World receiued to purge out the dulnesse of naturall capacitie, and the very Image of death as the Poet stiles it?

Nam sine doctrina vita est quasi mortis Imago.

Yet from this sweet and excellent socieity, what a part of the world are exempted and liue in darkenesse? Therefore thou which enioyest the vse thereof, and art conuersant in their Counsels, be more in goodnesse as thou art in knowledge, and then this conclusion shall well besit thee, thy house, and thy household-stuffe.

Conclusion.

*Tum faelix domus est, & tū numerosa supellex,
Cum pius est Dominus, & bene parata domus.*

Englified.

Happy the house, the goods whereof excell,
When the owner's godly, and those gotten well.

FINIS.

THE
COUNTRY-MANS
COUNSELLOR:

OR

Necessary addition to his yearely
Oracle or Prognostication.

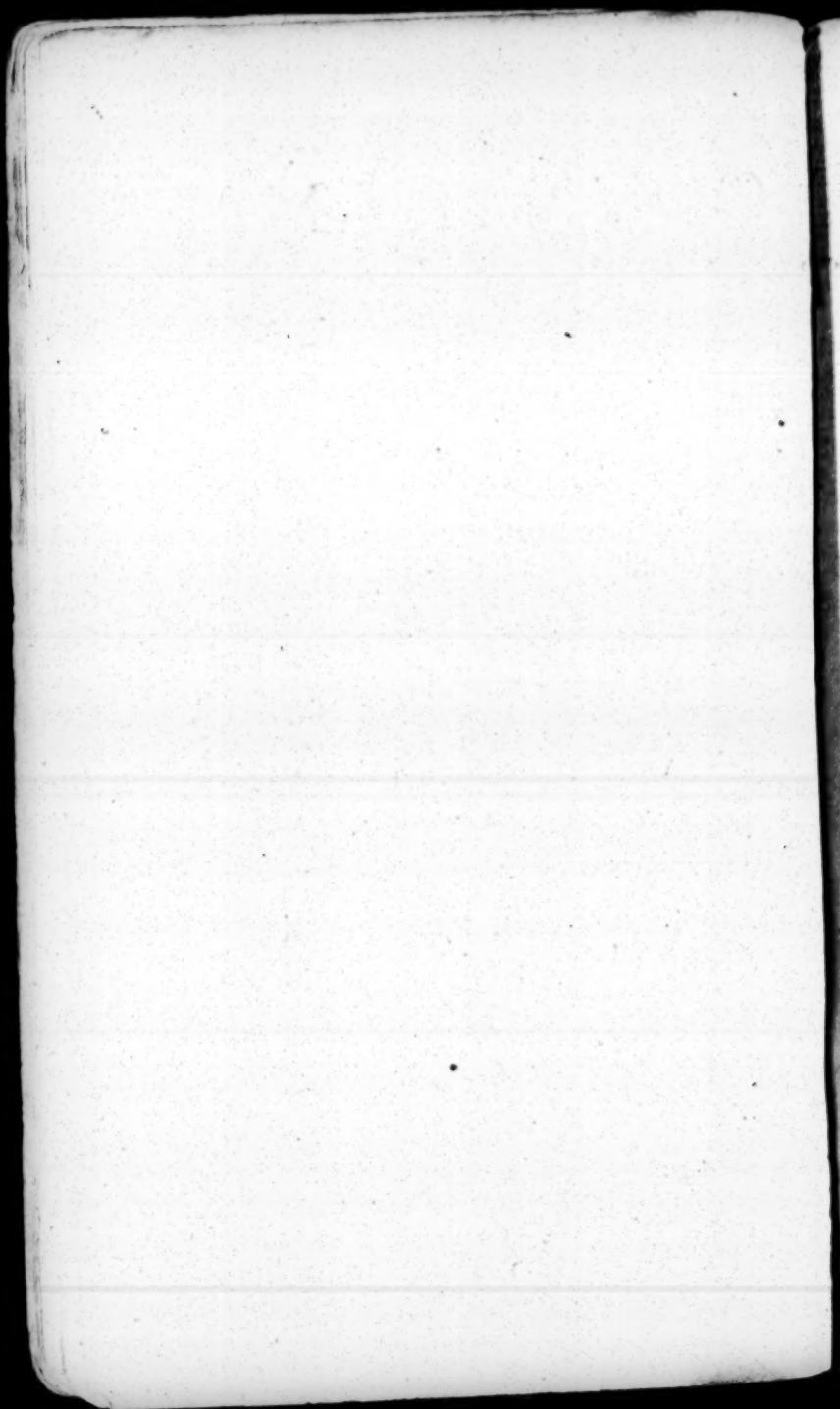
Calculated by Art as a Tutor for
their helpe, that otherwise buy more
then they understand.

Beginning with this yeare of our Lord
God, 1627. And so continuing for-
ward as the Benefit and Use
shall incourage.

With many other necessary Rules and
Observations, of much profit and
use being knowne.

By E. P. *Philomathem.*

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1627.





TO THE BVYERS

yearely of Almanacks and
Prognostications.

Præfatio siue Admonitio pia & utilis.

Thou whose short span of life, as plaine ap-
peares,

Hangs but upon the waste of some few yeares,

Which that *Aritbmatician* best of men

Cast but in his account threescore and ten,

How soone they will determine, dig thy graue,

Thou maist obserue, that seest what wings they
haue,

How with no sound they wheele their time a-
bout,

Eating with silence Lines and Leases out :

As here's a date but yesterday renude,

Nor more it seemes, yet doth a yeare conclude;

In which that *Dairie* of little cost

Is now run out, and that small vaine lost.

Wherewith 'twas purchas'd; if thou not extend

Thy thoughts to make it thus farre-forth thy friend,

That euery yeere thy *Almanacke* thou buyest,

Thou art one yeare neerer to the yere thou dyest,

And from that meditation so prepares

Thy life, that death ne're seize thee vnawares.

One yeere thus to another yeelding roome,

Haue fild up many a Sepulchre and Tombe,

Fretted out brasse with age, marble with rust,

Conuerted generations into dust.

From which collect, though ne're so young thou bee,

This may be doomesday finall yeare of thee;

And from that motiue such a method borrow:

As thou should's liue an age, or dye to morrow.





A briefe Chronologie of
the times, wherein these
famous men liued and
dyed

Anno mundi.

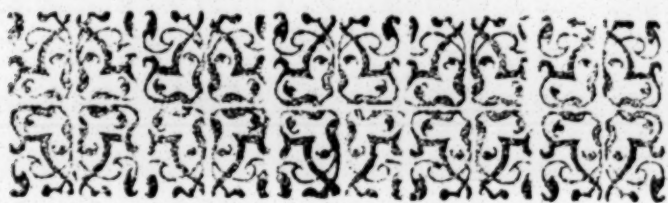
<i>Aristotle</i>	3640
<i>Homer</i>	3003
<i>M.T. Cicero</i>	3908
<i>Virgil.</i>	3998

Anno Domini.

<i>S. Augustine</i>	400
<i>S. Anselme Bishop of Cant.</i>	1080
<i>Agrippa the Magician</i>	1550
<i>S. Bernard.</i>	1130
<i>S. Chrysostome</i>	400
<i>Erasmus</i>	1528
<i>Martin Luther</i>	1520
<i>Melancthon.</i>	1530

Teares

<i>Since London and Paris were pained</i>	420
<i>Since the building of London Bridge</i>	429



Of a yeare, and what it is,
and why it is most properly
called *ANNVS*.

THE word *Annus*, which most properly signifieth Circle, or Compasse, is here tearmed for the yeare, which is properly that space of time, that the Sunne runs thorow the whole Signes and Zodiacke, and the reason thereof is, for that as little Circles are called *Annuli*, Rings, so the greater Circles of time are called *Anni*, yeares, or circuits, because they euer runne round, and with continuall compasse enuiron all things within the verge of Age.

Q. What are the parts of a yeare?

A. Ver, aestas, autumnus, hiems, sunt quatuor vnum,

Qui, si membra simul iunxeris, annus rit.

	<i>Counsellor.</i>	199
	┌ Moneths Solar.	12
	└ Lunar.	13
	└ Weekes.	52
It containeth	└ Dayes.	365
	└ so many as there are veines in the body of man.	
	└ Houres.	8766

According to the Poet,

*Ter centum, ter viginti, cum quinque diebus,
Sex horas, neque plus integer annus habet.*

Or thus.

Lxxv. tria, c. capit annus quilibet in se.

Additio sex horas, anni compleueris oras.

The yeare Astronomicall, or Iulian yeare, addeth thereto fixe houres, and fixe minutes, which euery fourth yeare increase to a day; which maketh the Leape yeare, or *bis sextile*, compounded of *bis* and *sextus*, because the sixth day next before the Calends of March is twice repeated, or reckoned, which indeed is the 25. of February, Saint *Matthias* day: so adding to the Moneth of February one day, from whence proceedeth the difference betweene vs, and other foraine accounts.

Q. Why is it called the *Julian* yeare?

A. Because *Julius Caesar* the first Roman Emperour caused the yeare according to the course of the Sunne, to be reduced to the number of dayes and houres before expressed: And whereas *March* was the first Moneth of the yeare with the Hebrewes and Romans, as now with vs; and *July* was the fift moneth, called by the Romans *Quintilis*, the fift moneth, *March* being the first: which *Julius Caesar* borne in that Moneth altered, and called it *Julius*, or *July*; as *Augustus Caesar* (in whose reigne Christ was borne) the Moneth *Sextilis* or sixt Moneth, after his owne name *Augustus*, now *August* with vs; and so reckoning from *March* the first moneth, *September* according to his signification, will bee the seventh Moneth, *October* the eighth Moneth, *November* the ninth, *December* the tenth Moneth, which if you reckon from *Ianuary* they crosse their names.

Q. The holy Scriptures make mention of sundry things done at certaine houres of the day not like unto the houres of our account; as in *S. Johns Gospell*, the Rulers sonne healed of his sicknesse, it is said, at the seventh houre the ague left him: and the laborers that came in

the vineyard, came at the eleuenth houre, and Christ in his Passion, it is recorded by the Evangelists, that at the sixt houre was darknes ouer the whole earth, and about the ninth houre hee cryed with a loude voyce, and so gaue vp the Ghost. Now I would know by our account what houres of the day these were, as of the rest?

A. The Iewes did diuide their Artificiall day into foure quarters, allowing to euery quarter three houres, accounting the first houre of the first quarter, at the rising of the Sunne, and the third houre of the said quarter, they called the third houre; and the third houre of the second quarter, they called the sixt houre, which was mid-day; the third houre of the third quarter, the ninth houre, and the second houre of the fourth quarter, the eleuenth houre, and they called the twelfth and last houre of the day Euentide. So the Rulers sonne being healed at the seauenth houre, it was with vs at one of the clocke in the afternoone: and the sixt houre when darknesse was vpon the earth, at mid-day with vs: the ninth houre when Christ yeelded vp the Ghost, three a clocke in the afternoone; the Labourers that came at the 11. houre, came at five of the clocke in the afternoone, or an houre before Sun set.

Q. How

Q. How diuided they their night ?

A. They diuided their artificiall night likewise into foure quarters, called by them the foure watches of the night ; for the first three houres was the first watch, during which time all the souldiers both young and olde of any fortified Towne or Garrison, were wont to watch ; the second three houres they called the second watch, which was about midnight, at which time the young souldiers onely watched ; and the third quarter of the night contayning also three houres, was called the third watch, in that season the souldiers of middle age did watch ; and the last three houres, called the fourth watch, was about the breake of day, in which the old souldiers only watched.

The day is accounted with vs for payments of money between Sunne and Sunne ; but for inditelements of murther, the day is accounted from midnight to midnight, and so are fasting-dayes. *Vt supra.*

Q. How in the more pure and ancient times from the example of the Apostles, were the dayes of the weeke named, since corrupted by the Heathens, and called after the names of seauen Planets, or their gods ?

A. One or the first from the Sabbath,
two

two or the ſecond from the Sabbath, three or the third from the Sabbath, and ſo of the reſt.

Our yearely Almanackes make mention (which many reade, but few vnderſtand) of the *Golden Number*, *Epact*, *Circle of the Sun*, *Romane Indiction*, and ſuch like; of which I deſire to know ſome reaſon or uſe.

And firſt of the Golden Number, what it is, When it beginneth, and why it is ſo called.

THe Golden number is a number of 19. proceeding from one to nineteene, and ſo begins againe at one: and is ſo called, becauſe it was ſent in Golden Letters from *Alexandria* in *Egipt*, to *Rome*: and it is the number of nineteene, becauſe in nineteene yeares the Moone doth make all her ſundry motions, & changes, and returneth againe to the place where ſhe firſt began. To finde out the aforeſaid Number, adde one to the yeare of our Lord, whereof you enquire, and diuide the ſame by nineteene, and the remainder ſhall be the Golden number.

What is the Epact.

THe Epact is a number not exceeding 30. becauſe the Moone between change and

and change neuer passeth 30. dayes.

The Epact is thus found out: multiply the Golden Number of the yeare by 11, the Product whereof, if it bee vnder 30, is the Epact, but if it be aboue 30 then diuide the Product by 30, and the remainder shall be the Epact.

The knowledge of the Epact serueth to finde out the age of the Moone.

The Golden Number, and Dominicall Letter, change the first of Ianuary, and the Epact the first of March. Easter day neuer falleth lower then the 22. of March, neuer higher then the 15. of Aprill.

Shroue Sunday hath his range betweene the first of February, and the 7. of March: Whitsunday, betweene the 10. of May, and the 13. of Iune: And for a Rule for shroue-tide. The Tuseday after the second change of the Moone after Newycares day is alwaies Shroue Tuesday.

What is the Equinoctiall, and wherefore is it so called?

THe Equinoctiall is a great Circle, which being in euery part equally distant from the two Poles of the World, diuideth the Sphere in the very middell thereof into equall parts, and therefore it is called of some, the

the *Cincture*, or girdle of the World.

It is called the *Equinoctiall*, because that when the Sunne toucheth this Circle, which is twice in the yeare, it maketh the day and the night of an equall length, throughout the World: which *Equinoctiall*, happeneth in the Spring and Autumne, about the 11. of March, and the 13. of September.

Q. What are those 12. Signes or Images placed before our Calenders, about the Anatomy of Mans body?

A. Those 12. Signes or Images are 12. Starres, euery one of them containing many Starres, whose influences are very powerfull ouer humane bodies.

Q. What makes the full Moone, and whence proceeds her Eclipse?

A. Her opposition against the Sunne makes her full, but her Eclipse or darkning, is caused when the Sunne is opposite vnto her diametrally, and the earth in the middest between them both, which being thicke and not transparent, casting his shadow to that point which is opposite to the place of the Sunne, will not suffer the Moone to receiue any light from the Sunne, without whose supply she is alwaies a darke body, for from it she borroweth all her light.

Cf

Of what substance be the Starres.

THe Starres be of the same substance that the heauens be wherein they are placed, differing only from them in thicknes, which demensitude makes them more apt to receiue and retaine the Light of the Sunne, which thereby become visible to sight; for the Heauens themselues being pure, thinne, and transparent, and without colour, are not visible as the Starres which shine aswell in the day as in the night, although not perceiued by reason of the Sunnes greater light.

Q. What motion haue the Starres?

A. The selfe-same motion that the Heauens haue wherein they are placed, which is, as some, by the *Primum Mobile*, or first mouer, turned by God himselfe, as euery one of the rest, by his proper intelligence: and whereas the 7. Planets or wandring Starres do change their places, now here, now there, that is not by their owne proper motion, but by the motion of the Heauens, wherein they are placed; for a Starre being of a round shape. hath no members to walke from one place to another, but only by the motion of the Heauen wherein they are fixed.

Q. What comparison is there in their greatnesse betweene some Starres and the Earth?

A. Though

A. Though their farre diſtance of them from the earth, makes their raies approach our eye in a ſharpe pointed Angle, whereby they ſeeme to our ſight and iudgement no broader then our hand bredth:

Yet is euery fixed Starre farre greater in compaſſe then the whole earth. Euery wandering Starre likewise bigger then the ſame; *Venus* and *Mercury* excepted; and likewise *Luna* which is but the 39. part of the earth.

<i>Sol</i> is bigger then the Earth	1667	} Times.
<i>Saturne</i>	95	
<i>Iupiter</i>	91	
<i>Mars</i>	2	
<i>Venus</i> leſſer then the earth	32	
<i>Mercury</i> leaſt of all, and is contained of the earth	3144	

The nature of theſe 7. Planets or Wandering Starres.

Saturne is cold and dry. *Iupiter* hot and moiſt. *Mars* extreame hot and dry. *Sol* hot and ſomewhat dry. *Venus* temperately cold and moiſt. *Mercury* of a changeable nature. *Luna* cold and moyſt. And ſo likewise of the numberleſſe reſt of thoſe ſmaller, many haue

haue their portents and significations, especially of those 1022, Starres that are more precisely noted and knowne.

Of the seven Ages of Mans life, with the predominancie of these 7. Planets or Wandring Starres, in euery one of them.

The Astrologians haue diuided mans life according to the diuision of the World, into 7. Ages; ouer euery which Age, one of these Planets or Starres haue their Regiments assigned.

1. The first Age is called Infancie, which beginneth with the first childe-hood, and hath his continuance for the space of 7. yeares, ouer which *Luna* or the Moone reigneth, as may well appeare by their moisture, agreeing with the influence of that Planet, Queene ouer Seas, and Flouds, and Children.

2. The second age is Childe-hood which goes onward 7. yeares more, and continueth till the 14. yeare of their life, ouer which *Mercury* is assigned Patron, for then participating of their Regents influence, Children are inconstant, yet of some comprehending capacite

capacitie, somewhat inclinable to learne.

3. The third Age proceedeth forward 8. yeares, and is tearmed *Iuuentus*, youth, or Stripling age, it wanders betweene 14. and 22. ouer which season *Venus* is predominant; for then they are amorous, lustfull, loathesome of childish follies, and inclinable to more dangerous vices.

4. The fourth Age beginneth at 22. and endeth at 34. containing 12. yeares. In the which station the epithete or Denomination, is a young man: ouer this age the Planet *Sol* is chiefe Regent, in which season, reason and discretion (like the beames thereof) begin to spread forth, to enlighten the Vnderstanding, and to exhale and sucke vp the thicke mists of ignorance and folly, and then begins a man to know he is a man.

5. The fift age is called *Virile*, or Mans Age, and that proceedes where the other ends, and continueth forward sixteen yeares, ouer which season *Mars* is chiefe gouernour. Now in this time a Man begins to be couetous, churlish, cholericke, &c.

6. The sixt Age runs forward 12. yeares more, and leaues him not till hee hath numbered 62. this age is tearmed old age, though his toe touch but the heele thereof. Now
our

ouer this *Iupiter* is predominant, and he inclineth to Iustice, moderation, and Religion, and all other actions of goodnesse and pietie.

7. The seuenth and last Age, continueth forward 18. yeares, it leaues a man at 80. in the clawes of weaknesse, and infirmitie: For age it selfe, without sicknesse, which seldome liues at ods therewith, is an infirmitie: to this decrepit Age few creepe to, by reason of the Planet *Saturne*, which is most melancholy and slow of all other, thereby his euill influence more inforcing a man, to decline and droope, become froward, cold and melancholy, then otherwise he should.

Likewise these foure diuisions of Mans life are compared in this manner to the
4. *Seasons of the yeare,*

1. His Infancie to the Spring, hot and moist.
2. His Youth to the Summer, hot and drie.
3. His Manhood to Autumne, cold and moist.
4. *Senectus*, or old age, to Winter, cold and drie.

Q. Why

Q. Why did men live longer before the flood then since?

A. Before the Deluge, the Planets were glorious in their Natures, and sent better influences into humane bodies. There were not so many Meteors, Comets, and Eclipses seene, from which innumerable defects and diseases doe proceed. The earth was more fruitfull, wholesome, powerful in her Hearbs, Plants, and vegetables, their effects and vertues better knowne : which euer since the flood, that wasted away her fatnesse, haue lost much of their operations, and now since with age more infeeblled in these weake and sickly seasons of our times, of which one thus writeth to our purpose :

*And now the Springs & Summers which we see,
Like sonnes of Women after fiftie bee.*

Lastly, they were more continent in their liues, more satisfied in their desires, by which since *Gluttonie* and her *New Cookerie*, haue kild more then the *Sword*, *Famine*, or *Pestilence*.

Their knowledge in all Arts was more enlarged, the influences of the Planets better knowne, and how they worke vpon humane bodies, as the same Author to the same purpose wittily followeth it.

Then

Then if a slow pac'd starre had stollen away;
 From the Observers marking, hee might stay
 Two or three hundred yeares to see it againe,
 And so make up his observation plaine.

Q. How is the World divided?

A. Into two essentiall parts the Celestiall and Elementall part, of which the Celestiall part contrayneth the 11. Heavens or Spheares, which are thus numbred.

- | | |
|-----|---|
| | 1 Is the Spheare of the Moone. |
| | 2 Of <i>Mercurie</i> . |
| | 3 Of <i>Venus</i> . |
| | 4 Of the <i>Sunne</i> . |
| | 5 Of <i>Mars</i> . |
| | 6 Of <i>Jupiter</i> . |
| The | 7 Of <i>Saturne</i> . |
| | 8 Is the Spheare of the fixed Starres. |
| | 9 Is the Spheare of the second moue-
able. |
| | 10 Of the <i>primum Mobile</i> , or first
mouer. |
| | 11 The <i>Imperial</i> Heauen, where God
and his Angels are said to dwell. |

The Elementall part, doth containe the 4.
 Elements, *viz.*

1 The Element of fire, next to the Moone,
 and so downeward.

2 The

- 2 The Element of the Ayre.
- 3 The Element of Water.
- 4 And the loweſt of all, the Earth.

Q. If there bee ſo many ſeueral Heauens, how comes it to paſſe, that all theſe to the eye ſeeme but as one entire body?

A. The reaſon hereof is, becauſe they are all ſo cleare and transparent, that though they inuolue and couer one another, as the ſkin or ſcale of an Onion, yet being in their nature more bright, pure, and ſubtill, then eyther Criſtall, or the moſt transparent Glaſſe; the ſight doth pierce through them all as one, and viewes them all as one, though they are ſeueral and of exceeding great thickneſſe.

Q. Into how many Regions is the Ayre diuided?

A. The Ayre is diuided into three Regions, by the Naturall Philoſophers, both of ancient and moderne times; that is to ſay, into the higheſt, loweſt, and middlemoſt Region: in the higheſt Region turned about by the Element of fire, are bred all Lightnings, Fire-drakes, Comets, Blazing-Starres, and ſuch like.

In the Middle Region, all cold and watry impreſſions, as Froſt, Snow, Ice, Haile, &c.

In

In the lowest Region, somewhat more hot by reason of the beames of the Sunne, reflecting from the Earth, are bred all cloudes, dewes, raines, and such like.

A fourth obseruation thereof.

If the Sunne shine on Saint *Pauls* day, it betokeneth a happy and prosperous yeare.

If on Candlemas day, a cold and hard succeeding winter, according to the verse.

*Si Sol splendescat Maria purificante
Maior erit glacies, post festum quam fuit ante.*

Englished.

When on the purification Sun hath shin'd,
The greatest part of Winter comes behind.

Likewise it is obserued, that if the Sunne shine on Easter day, it shines on Whitsunday likewise.

*A brieve Discourse of the Naturall causes of
sundry Meteors; as Snow, Haile, Raine,
Winde, things well knowne in their
effects. though darkly in
their causes.*

*Happy his estate, above the fate of Kings,
That could but truly know the cause of things.*

You must first vnderstand that all watery Meteors, and Raine, Snow, or such like, are
but

but a moyſt vapour drawne vp by the ver-
tue of the Sunne, and the reſt of the Planets,
into the middle Region of the Ayre; where
being firſt congealed, are afterwards diſſol-
ued, and fall vpon the Earth, as Haile, or
Raine.

*Of the Raine-Bow, and the effects
thereof.*

If two Raine-bowes appeare at one time;
they preſage Raine to enſue: but if one
Raine-bow pretently after raine, it betoken-
eth faire weather.

Danaus in his Phyſickes ſaith, the Raine-
bow is made by reaſon of the Sunne beames
beating vpon a hollow cloude, their edge be-
ing ſo repelled and beaten backe againſt the
Sunne, and thus ariſeth variety of colours
by the mixture of cloudes, ayre, and fiery
light together; but as he ſayth, it portendeth
little alteration or change of weather.

*Of the Wind. What it is, What the motion and
effect thereof, and from whence it procee-
deth, though no man knoweth whence it
commeth, nor whether it goeth, as teſtifieth
the holy Writ.*

Fiſt then you haue to vnderſtand that

Ari.

Aristotle and the rest of his sect, doe define the Wind to bee an Exhalation, hot and dry, ingendred in the bowels of the earth, where breaking his Prison, and violently rushing thereout, is carried side-long vpon the face thereof.

Q. Why is not the motion thereof right upward and downward, as well as alwayes side-long?

A. Because that whilst by his heat hee striueth to mount vp and carry his course through the three Regions of the Ayre, the middle Region by his extreame doth alwayes beat it backe; so that therby, together with the confluence of other exhalations rising out of the earth, his motion is forced to be rather round then right: and the reason why hee bloweth more sharply one time then another, and in one place more then in another, and sometimes not at all, is as fumes that arise out of new exhalations, and out of Flouds, Fennes, and Marshes, may ioyne with it to increase his force; the defect or fulnesse whereof may eyther allay or increase it: as also the Globe or rotundity of the earth, may bee the cause of the blowing of it more in one place then in another; or mountaines, hills, or woods, may hinder
his

his force from blowing in all places equally; whereas vpon the plaine or broad Sea, it bloweth with an equall force; and as for the stilnesse or ceasing thereof, it commeth to passe diuers wayes either by frost closing or congealing vp the pores of the earth, whence it should issue, or by the heat of the Sunne, drying vp fumes and vapours that should encrease it, and whereof it is engendred.

The nature of the foure principall Windes, and their effects.

1. **S***olarius*, or the East-wind, is hot and dry, temperate, sweet, pure, subtile, and healthfull, and especially in the morning, when the Sunne riseth, by whom he is made more pure and subtile, causing no infection to mans body, but expelling it.

2. *Zephyrus*, or the West-wind, is temperate, hot and moist, and wholsome, especially in the euening; it dissolueth frost, Ice, and Snow, and maketh flowers and grasse to spring, and some write that it produceth Thunder.

3. *Septentrio*, or the North-winde, is for the most part cold and dry, repelling moisture and raine. And though it caute cold

L

and

and numnesse, so nipping the fruits of the carth, and many times the forward buds of the Spring, yet it driueth away infectious and noysome ayres, and so is a meanes to preserue health.

4 *Auster* or *Notus*, the South wind, is hot and moyst, breeding thicke clouds and sicknesse.

Naturall causes of Earthquakes.

PLenty of Winds got into the bowels, holes, and cranies of the earth, and violently rushing out, and the earth suddenly closing vp againe, causeth the shaking or Earthquake, which is generally a fore-runner of Warre.

Of Thunder and Lightning.

WHen an Exhalation, hot and dry, mixt with moysture, is attracted into the middle Region, and there inclosed in the body of a Cloud; now these two contraries thus included in one place together, fall at variance, and cannot bee reconciled, but breake the prison wherein they are pent: the violent out-rushing whereof maketh a noyse which wee call Thunder, and the fire
Light-

Lightning, being both borne at one instant, although the Lightning be the first perceiued in regard of the quicknesse of the eye before the care.

Of the strange effects of Lightning.

THat which is drie burneth not at all, that which is moyst burneth not likewise, but blasts, and altereth the colour; but that which is cleare is of a strange operation, for it draweth Vessels dry without hurting the caske, melteth the Siluer without hurting the bagge, breaketh the Bones and hurteth not the skinne, killeth the Child in the wombe without hurt to the Mother.

It hurteth not the Lawrell tree, entreth not aboue a yard into the earth, such as are shadowed with the skins of Seales, Sea-calues, and the Eagle, are safe, as *Pliny* stories it.

The ancient Egyptians which were the first and best Astronomers, haue obserued certaine yeares in a mans life to be very dangerous, and these they name Climactericall or Starrie yeares. Now a Climactericall yeare is euery seuenth yeare of a mans life; the reason is, because then the course of the planets returne to *Saturne*, who most

commonly is an enemy to our good. And as the Moone, which is the neereſt and next Planet vnto vs, and ſwifteſt of courſe of all other, paſſeth almoſt euery ſeuenth day into the contrary Signe of the ſame quality from whence ſhee came forth, and ſo by that meanes bringeth in the Criticall dayes : So *Saturne* which is the Planet furtheſt from vs, and floweſt of courſe, (for he reſteth in one ſigne ſo many yeares as the Moone doth dayes) bringeth in likewiſe theſe Clymaſtericall yeares, and cauſeth ſundry mutations to follow ; hence it is that in the ſeuenth yeare Children doe caſt and renew their teeth.

*Hercafter followeth certaine Climactericall
and dangerous yeares of a
mans life.*

THe 49. yeare compoſed of ſeuē times ſeuē, dangerous; 56. yeare to men eſpecially borne in the night ; 63. yeare to thoſe borne in the day time, by reaſon of the dryneſſe of *Mercury* and *Venus*.

Whereunto *Octavius* the Emperor ſeemes to conſent, where to this effect hee writeth to his Nephew, to reioyce with him, hauing paſſed

passed ouer that deadly yeare and enemy to old age 63. in which number the 7. and 9. doe concurre, as *Heffman* to that purpose more largely in this Booke *De diebus & annis Criticis*, reciteth.

The Criticall dayes of a mans life being collected throughout every moneth are obserued these following.

- 1. and 7. of *January*.
- 2. and 4. of *February*.
- 1. and 4. of *March*.
- 8. and 10. of *Aprill*.
- 3. and 7. of *May*.
- 10. and 15. of *Iune*.
- 10. and 13. of *Iuly*.
- 1. and 2. of *August*.
- 3. and 13. of *September*.
- 3. and 10. of *October*.
- 3. and 5. of *November*.
- 7. and 10. of *December*.

There are likewise in the yeare more especially to be obserued 3. dangerous Mundaies to begin any businesse, fall sicke, or vndertake any iourney.

First Munday in Aprill, on which day *Cain* was borne, and his brother *Abel* slaine.

Second Munday in August, which day Sodom and Gomorah was destroyed.

31. Of December, which day *Iudas* was borne that betrayed Christ.

Of the 4. humours in mans body, and how they reigne in their courses, and first what a Humour is.

A Humour is a distillation of a moist and running body, into which by the Limbecke of the Liuer the meates are conuerted and diffused through the veynes and alleyes of the same, for the better nourishment thereof: and are thus according to *Leunus* described in his Booke *De quatuor Complexionibus*.

1. *Sanguine humour.*

The blood or Sanguine humour, is moist and ruddy, and hot; the principall seat or cisterne thereof is the Liuer or Amwel-head that watreth the whole Citie or body of man, out of which issue forth the vitall spirits, like vnto small and gentle winds that arise out of riuers and fountaines.

2. *Phlegmaticke.*

The Phlegmaticke humour is of colour
white

white and brackish, and like vnto drops of fat: his fat is chiefly in the kidneyes which separate to themselves the water from the blood, diuiding the blood into the veynes, and expelling the water into vrine.

3. *Choller.*

It is hot and fiery, and to the taste bitter, like vnto Herbgrace or Rue; and it serueth not onely to cleanse the guts from filth, but also to califie the Liuer, and to preserve the blood from putrification.

4. *Melancholy.*

The Melancholy Humour is blacke and earthly, resembling the lees of blood, and hath his seat in the Spleene, of which one thus writeth:

The Sanguine causeth cheerefulnesse,

The Melancholy despaire,

The Cholericke is churlish,

The Phlegmaticke is faire.

Euery one of these Humours reigne sixe houres; Blood is predominant from 9. of the clocke at night, till 3. of the morning; Choler, from 3. of the clocke in the morning, till nine of the same day; Melancholy, from 9. till 3. in the afternoone, and Phlegme

from three in the afternoon till nine at night.

Also blood hath his dominion in the Spring, Choler in the Summer, Melancholly in Autumne, and Phlegme in Winter, as *Demetrius* thus further in his said Booke testifieth. From all which diuersity and seuerall dispositions, arileth the diuersity of fantasies and dreames.

Q. How are these instanced?

A. Thus, because according to the opinion of Authors, the Complexion ouer-laid with humours is the cause of dreames and all diuersity therein; for the Cholericke ouer-laid with Choler dreames of fury, anger, stabbing, and matters of wrath: the sanguine, of beautifull women, gardens, fresh colours, and the like: the Phlegmaticke, of seas, riuers, drownings: the Melancholly, of darke places, graues Cells, and headlong precipitations.

Q. What credit or certainty is there to be attributed to dreames, and which are held the most portendous and significant?

A. These as they are obserued by experience, and set downe by Authors, to dreame of Eagles flying ouer our heads, to dreame of mariages, dancing and banquetting, foretels some of our kinsfolkes are departed; to dreame

dreame of ſiluer, if thou haſt it giuen to thy ſelfe, ſorrow; of gold, good fortune; to loſe an axle-tooth or an eye, the death of ſome friend; to dreame of bloody teeth the death of the dreamer; to weepe in ſleepe, ioy; to ſee ones face in the water, or to ſee the dead, long life; to handle lead, to ſee a Hare, death; to dreame of chickens and birds, ill luck, &c.

Hereunto are annexed certaine verſes, deſcribing the perſon and qualitie of that Child of chaſe, or Lady PE CV N I A: Written long ſince by that Gentleman of quality J. T. and as ſomething pertinent to our purpoſe herein- to inserted.

SHe is a Lady of ſuch matchleſſe cariage,
Wedded to none, though ſought of all in
marriage:

She may be kiſt, yet neither waſht nor clipt,
And if you woe not wary, ſoone o'reſlipt.
She may belong, and yet be honeſt too,
To many Merchants. ſpite they all can doe.
Who e're atchieues her, ſpeake he ne're ſo faire,
She'll not ſtay long before ſhe take the ayre.
She'll ſtay with no poore man, her ſtate's ſo great
A rich man may her for a time entreat.

She goes in cloth of silner, cloth of gold,
Of severall worths and values manifold.
But When shee goes in golden robes best dight,
Then she's suspected for to be most light.
She needs no physicke to recover health,
For she's still currant, and as rich in wealth.
Some Irish Lady borne wee may suppose,
Because shee runnes so fast, and neuer goes.
If shee be wrong'd in name, and ill abide it,
Of all men, Iustice Touchstone must decide it.
He that thus does, and all doe thus to gaine her,
Being so atchieu'd, she is but slippery hold,
And will be gone, unlesse by force you strain her.
Changing her humour to another mold,
By pence and halfe-pence, and such litle crums,
Which of themselves so sleightly men doe prise,
In time are eaten up those larger summes,
That did not by such petty parcels rise :
Like little drops that of themselves not fear'd,
Yet doth in time together so much slip,
That where no danger at the first appear'd,
It after comes to beare or drowne a ship.
Tby pence a day that maybe sau'd from waste,
When thou dost see in one yeare there amount,
It'll be by this presentment held more fast,
And weigh'd as thrift perswads, in more accout.
Which unsuspected theefe that all may know it,
I'll waste but few lines more before I shew it.

A briefe representation of idle or extraordinary expences, with their amounts to in the year, fit to be regarded of all those that out of a wary disposition intend to thrieve.

The Induction.

HE that makes conscience of a veniall sin,
Into a mortall seldome falleth in.

He that not sleightly passeth o're one day,
Throwes not in thristleffe vses yeares away.
He that makes conscience for to speak the truth,
Seldome forswears himselfe in age or youth.
So he that a peny gripeth fast,
Seldome throwes pounds or crownes away in
Waste.

As contrary, he that o're-lookes those small
And petty moities, easily sinkes in all.
A peny is a small regardlesse summe,
Yet may it in some time to something come.
Therefore obserue this Table, thou shalt know
How great those little in small time doe grow.
And how with easie steps they doe decay,
Those that ne're reckon pence they waste this
day.



By the Day.

A Farthing.
A halfe-penny.
A penny.
 2. pence.
 3. pence.
 4. pence.
 5. pence.
 6. pence.

By the Weeke.

1. d. ob. q.
 3. d. ob.
 7. d.
 14. d.
 21. d.
 2. s. 4. d.
 2. s. 11. d.
 3. s. 6. d.

By the Moneth.

7. d.
 14. d.
 2. s. 4. d.
 4. s. 8. d.
 7. s.
 2. s. 4. d.
 11. s. 8. d.
 14. s.

By the yeare.

7. s. 8. d. q.
 15. s. 2. d. ob.
 30. s. 5. d.
 3. l. 10. d.
 4. l. 11. s. 3. d.
 6. l. 2. s. 6. d.
 7. l. 12. s. 1. d.
 9. l. 2. s. 6. d.

*All which ſaid ſeverall Rates, may bee thus
more eaſily ſummed up after the manner
of Exchequer, reckoning
as followeth.*

A penny a day is by the yeare one pound,
one halfe pound, one groate, one penny.

Two pence a day by the yeare two pound,
two halfe pound, two groates, two pence.

Three pence a day is by the yeare three
pound, three halfe pound, three groates,
three pence.

Foure pence a day is by the yeare foure
pound, foure halfe pound, foure groates,
foure pence.

And ſo forward of the reſt, being a cer-
taine and generall rule to calculate what
ſumme or quantity you pleaſe.

The mouth of Vſurie being opened, yet
her fangs not pulled out, (as ſome Iewes
were in King *Johns* time in *England*) but
her teeth diſconered, that the borrower may
beware: To which effect is ſhewed, how
much diuers principall ſummes with Inte-
reſt, and Interreſt vpon Interreſt, amount to
in ſeverall yeares, after 10. in the 100. and
8. in the 100.

yeare;

	Yeare.	1. l.	2. l.	3. l.
		l. s. d. ob. q.	l. s. d. ob. q.	l. s. d. ob. q.
	1	1. 2. 0. 0. 0.	2. 4. 0. 0. 0.	3. 6. 0. 0. 0.
	2	1. 4. 2. 0. 3.	2. 8. 4. 1. 2.	3. 12. 7. 0. 1.
	3	1. 0. 7. 0. 3.	2. 13. 2. 1. 3.	3. 19. 10. 0. 2.
	4	1. 9. 3. 0. 3.	2. 18. 6. 1. 2.	4. 7. 13. 0. 1.
	7	1. 18. 11. 1. 1.	3. 17. 11. 0. 2.	5. 16. 11. 0. 0.
	14	3. 15. 11. 0. 3.	7. 11. 11. 0. 2.	11. 7. 10. 0. 1.
	21	7. 8. 0. 0. 0.	14. 16. 0. 0. 0.	22. 4. 0. 0. 2.
		10. l.	20. l.	40. l.
	1	11. 0. 0. 0. 0.	12. 0. 0. 0. 0.	46. 0. 0. 0. 0.
	2	12. 1. 0. 0. 0.	24. 4. 0. 0. 2.	48. 8. 0. 0. 0.
	3	13. 6. 2. 0. 3.	26. 12. 0. 4. 1.	52. 4. 9. 1. 0.
	4	14. 12. 9. 1. 2.	29. 5. 7. 1. 1.	58. 11. 3. 11. 0.
	7	19. 9. 8. 1. 2.	38. 19. 5. 1. 2.	77. 18. 11. 1. 1.
	14	37. 9. 6. 0. 0. 0.	75. 19. 0. 0. 0.	151. 18. 0. 0. 0.
	21	74. 0. 0. 1. 1.	148. 0. 1. 0. 1.	296. 0. 2. 0. 3.
		50. l.	100. l.	200. l.
	1	55. 0. 0. 0. 0.	110. 0. 0. 0. 0.	220. 0. 0. 0. 0.
	2	60. 10. 0. 0. 0.	121. 0. 0. 0. 0.	242. 0. 0. 0. 0.
	3	66. 11. 0. 0. 0.	133. 2. 0. 0. 0.	266. 4. 0. 0. 0.
	4	73. 4. 1. 0. 2.	146. 8. 2. 0. 3.	291. 16. 4. 1. 2.
	7	97. 8. 8. 1. 0.	192. 17. 5. 0. 1.	389. 14. 10. 0. 3.
	14	189. 17. 6. 0. 0.	379. 15. 0. 0. 0.	752. 10. 0. 0. 0.
	21	270. 0. 3. 0. 0.	540. 0. 6. 0. 0.	1480. 1. 0. 0. 0.

By this Table you may easily perceiue what the principall, with interest, and interest vpon interest, from many sums amounts vnto, & how in euery 7 yeares (what summe soeuer) the Interest almost ouertaketh the Prin-

Principall, and which for the eaſineſſe thereof, needs no further explication.

AD MIRATIO.

That money ſhould ingender thus and breed,
Is againſt nature, ſpringing from no ſeed :
Yet ſee this Vſury that's euery running,
Inſenſibly deuoures a ſtate with cunning :
See how it eates, and yet no teeth you ſee,
It is a Monster ſure, what ſhould it bee?
In ſeauen yeares, a terme of time but ſmall,
The Interſt looks as bigge as principall :
A forward whelp like to his dam or mother ;
And euery yeare bites deeper ſtill than other.
Therefore who ere thou art that mean'ſt to
thriue,
Forbeare that jaw, that ſwallows men aliue.
So ſhalt thou liue thy happy dayes to ſee,
And *fœnus* ſhall not to thee *funus* bee.
And though this bee the gulfe that moſt men
feare,
Yet th'other petty channell come not neare,
For 'tis all one th'effect ſo vnderſtood,
To drown the deepeſt ſea, or ſhaloweſt flood :
And therefore to this ruine if thou haſt thee,
Al's one, if firſt or laſt, or whether waſt thee.
And therefore if thou meane to liue aſhore,
Through *Scylla* and *Charybdis*, ſayle no more.

Certaine

Certaine rules follow in this Table, to direct the borrower or lender, the euen broad way (because some will be walking therein) that they slip not too much on eyther side, to the right hand of vnlawfull gaine, or the left hand of ignorant losse, shewing the iust and more reasonable Interest as it is now tollerated after 8. in the 100. per annum, from 1. pound to 100. pounds.

	l.	s.	d.	pts.		l.	s.	d.	pts.
1		1	7	$\frac{1}{5}$	20	1	12	0	0
2		3	2	$\frac{2}{5}$	30	2	8	0	0
3		4	9	$\frac{3}{5}$	40	3	4	0	0
4		6	4	$\frac{4}{5}$	50	4	0	0	0
5		8	0	0	60	4	16	0	0
6		9	7	$\frac{1}{5}$	70	5	12	0	0
7		11	2	$\frac{2}{5}$	80	6	8	0	0
8		12	9	$\frac{3}{5}$	90	7	4	0	0
9		14	4	$\frac{4}{5}$	100	8	0	0	0
10		16	0	0					

Certaine



Certaine Rules and Admonitions in way of
Purchase or sale, to direct the ignorant Seller
or Buyer, briefly shewing what any Lease, An-
nuity or Purchase may be worth according to
the most usuall Rates of these times, and what
caueat and circumspection euery Purchaser
ought to haue, that he may sicely and
Commodiously inioy what he
purchaseth.

To which purpose this inserted Rule is very
pertinent.

He that would purchase, and would gladly
know,
Which way he might securely put forth so,
For his more safetie let him not be nice,
To Ponder these few rules for his aduice.

First, see the land that thou intendst to buy
Within the sellers title cleere doe lye :
And that no Woman to it doth lay claime
By Dowry, Joyneclure, or some other name
That may it Cumber, know if bond or free
The tenure stand, and that from each feoffee
It

It be releast, that the seller be so old,
 That he may lawfull sell, thou lawfull hold
 What thou hast bought, that it not morgag'd lie,
 Nor yet intayled on posterity:
 Then whether it stand in Statute bound or no,
 Be well advis'd, what quitrent out must goe.
 What custome service hath beene done of old
 By those, that formerly the same did hold:
 And if a wedded Woman put to sale,
 Deale not with her, unlesse she bring her male:
 For she doth under covert baron goe,
 Although some things, some traficke, so (wee
 know):
 And if it may in any wise be done,
 Make thus with warrantise thy Charter runne,
 To thee, thine Heires, Executors, Assignes,
 For that beyond thy life securely bindes:
 So this foreseene, thus done, may that prevent,
 That after makes rash buyers to repent.
 And yet when I have shewed all Rules I can,
 To assure thee more, deale with an honest man.

When a man doth purchase Land, either
 in Fee-simple or by Lease, especially these,
 with some other obseruations, are to be in-
 quired and looked into, for there is none so
 confident, or so ignorantly simple, but in a les-
 ser matter, if he buy but a Horse will obserue
 his

his pace, his ſhape, his ſoundneſſe, and whether he be in the right of the ſeller, and therefore in this matter of ſo great importance, how much more curious and ſcrupulous ought a man to be; And yet haue I knowne ſome purchaſe, and ſome ſell, with as much raſhneſſe and vnaduife, as they that cut wood ouer head, the chippes falling into their eyes, that they ſee not what they doe; ignorant themſelues, and yet in a fooliſh thriftineſſe, will ſpare to be informed by the learned; Then firſt conſider the Title, the Tenure, the drawing of the Euidences, the yearly value, the quantity, qualitie, and nature of the place, the conuenience and beſt improoſe of the ſame, if it bee a houſe and Land in the Countrey, obſerue the Fences, Hedges, and Ditches, and the meanes to preſerue them; what conuenient water, the houſing, how commodious, how in repayre, if otherwiſe the ſuppoſed charge to doe them, the Scituation, the Ayre, the wayes faire or troubleſome, what wood, what Commons belong thereunto, what commodities it chiefly yeeldeth, and where they may bee beſt vented, houſhold neceſſities how neere, or farre off to be had, and the like, but eſpecially the Title and Tenure, for ſome cuſtomes in both
are

are very troublesome, chargeable, and seruiceable, as the Tenure in *Capite*, where the Sons and Daughters being heires to some person that held his Land either of the King in chiefe, or of some inferiour person by Knights seruice, whose heire male being vnder the age of 21. yeares, and the female within the age of 14. yeares, the Lord or some one neereft to the Kin, and furthest from the Land, shall haue the Ward or custody of the body, or of the Lands so holden of him to his owne vse, vntill they come to these ages, without making account to the heire, when he or she comes to age, as Law bookes will tell you, and the reason is, that the Lord shall haue the Land to his owne vse, and not the proffits redound to the vse of the Ward in his mynoritic is for this reason, which was the originall and commencement thereof, for you must note, that he whose Son or Daughter is thus to be guarded, and his land to be disposed by the Lord was in his life time bound by the tenure of his Land, to doe manly and actuall seruice in person in time of Warre, or to keepe a Castle with some kinde of warlike weapon in the time of warre or peace, and these kindes of capitall seruices, were called either

Tenures

Tenures in Capite as holden of the King who is the chiefe, *Eſcuage* vncertaine, *Grand Saricantier*, or ſome other like ſervice, and was called *Servitium militare*, ſervice of a Souldier, now called Knights ſervice, for the title of Knighthood came firſt by Mylitarie ſervice, and *miles* ſignifying a ſouldier, ſignifieth alſo a Knight, though euery Knight be not now a Souldier by profeſſion, yet euery approued Souldier is a Knight by imputation, for he that holdeth by theſe ſerui- ces, though he be not a Knight, the ſervice is called Knights ſervice; and theſe ſerui- ces were not to be diſcontinued, for to that end were the Lands firſt giuen by the King, and other inferiour Lords of Mannors, that they might haue the continuall ſervice of their Tenants, and therefore whenſoeuer the Tenant of ſuch a Tenure died, hauing none to ſupply the place of like manly ſervice, the Heire beeing vnder age, and not of power, the Lord was and is ſuppoſed to bee bound for the defence of the Realme, to performe the ſervice by a perſon for whom hee muſt anſwere in the Heires mynoritie, and becauſe the charge was in former times great and dangerous, and the Land giuen only for that cauſe, the

the Lord was to keepe the Heire, and to see him trained vp, and made fit for the same seruice, and for his maintaining and supply of the seruice, to haue the vse and profit of his Land, vntill he come to be able to performe himselfe in person, and so much for that Tenure and the Originall thereof, more seruile, and chargable then any other, there are also diuers other Tenures and Customes, which are respectiuely to be looked into, of which there is one called Copsy-hold estate, which tenure in some kinde is base, and those are Tenants that hold by the Verge at the Will of the Lord; But copsy-hold Lands are very ancient, before the Conquest in the *Saxons* time. Some Mannors and inheritances descend after the death of an Auncestor, to the youngest aswell as the eldest sonne, and the youngest sonne shall inherit, as in *Burrough* English, if yee haue not a sonne, his youngest brother, as at *Edmuntou* in *Middlesex*, In *Ottory St. Mary* in *Deuonshire*, the Land which is customary of Inheritance, discends to the youngest son or youngest daughter.

In the same manner a man that holds that kinde of Land in right of his Wife, and she dye the Husband liuing, hee shall inioy
the

the Land as long as hee liues vnmarried though hee haue no issue by her.

The like Custome is there in a Tenure called *Five-acre land*, and descends likewise to the youngest Sonne or Daughter.

In the same Mannor there is a Tenure called *Old Burton land*, which descendeth to the eldest Sonne or Daughter, and the Wife of such a Tenement shall hold during her life, though shee marry, and the Husband of a wife inheretrix of that Land, shall hold after the death of his wife, as long as hee is vnmarried. The Custome of some manors is that if the Tenant die ceysed of five Acres or vnder, then the youngest Son shall inherit, but if aboue, then all the sonnes shall inherit.

The Custome of some mannor is, that neither the Wife shall haue Dowry, neither the Husband hold by curtesie, and the Custome of some other mannor is, that shee shall haue the third part of the Rent, as at *Bushi in Middlesex*, and no part of the Land in Dowry.

In some mannor the Wife being a virgin at the time of her marriage, shall haue all the Coppy-hold for her francke bancke, whereof her Husband dyed seized, and ma-

ny the like in diuers other natures at *Kylmerdon* in Somersetshire the Wife hath Widowes estate, and if she marry, shee loseth the Land, but if she be found incontinent, and come into the next Court, ryding astride vpon a Ram, and in open Court, say to the Lord or his Steward;

For mine Incontinence I take this taske;

Therefore to haue my Land againe I aske.

By that she saues what by incontinence shee had formerly lost, and shall not forfeite her Land.

In the Mānor of *Celtingham* in Gloucester shire is a Custome, that a man cannot marry his Daughter to any man, neither can a Widow marry without the Lords Lycence, and if a man by his wife haue neuer so many children and die, his Widow may marry another man, and he shall carry away all the Land after the death of his Wife from all the former children, and hee may marry againe to be a hundred yeares old with a Gidle of but 13. or 14. yeares old, and shee shall carry away the Land from all the heires. Some Mannors doe allow the Tenants of the same, to let the Land for three yeares, some for more without the Lords Lycence, when in some others to let the

same

same for aboute a yeare, is a forfeiture, and neither though he let it but for one yeare, may he let it out a second, till he haue kept it a yeare in his hands, except he haue Licence. The Honour of *Rayly* in *Essex* hath a Custome court kept yearely the Wednesday next after St. *Michaells* day, where the Steward writes only with a Cole, keepes his Court in the night without any light at all, at a place called the Kings hill without the Towne, and many Mannors and men of great worth hold of the same, and doe seruice vnto this strange Court, where the Steward calls them with as low a voyce as possible he may, giuing no notice when hee goes to the Hill to keepe the same Court, and yet he that attends not, is to be amerced.

And thus you see the diuersity of Customes, some in course of inheritance of Lands, some in way of womens Dowries, some in matters of forfeitures, some in workes, some in Rents, some in Fines, and the like : and therefore much warinesse and circumspection behoues a Purchaser.

The end of all mens endeauours for earthly things, is but to nurse the life, with Honour and with wealth, to haue all appliances for pleasure, profit, and respect in wayning

age, these grounds in true vnderstanding not so impulsive as they are made, and yet wee see to what diuers thoughts, consultations, and reaches, they bend mens endeouours, to compasse the one, that they may enuiron the other, and therefore with the tyde of mens affections, I endeavour to swim along in cutting out some little channells of profit, which the ignorant, yet worldly minded man, pelting in a lower yet harder kinde of tax, not for want of meanes, but for want of knowledge, in not vnderstanding the valuation of Leases, Annuities and Purchases many times loseth that in a day by omitting a bargain falling into his hands, which many moneths labour doth not counteruaile, and therefore here by some directions to bring a little Torch-light to the publinde ignorant, I haue endeoured to set downe some Rules of furtherance in this kinde. And therefore to that purpose first I demand, what kinde of purchases are most profitable, whether Fee-simple or Leases, if of Leases, whether a Lease of 40. 50. or 100. yeares, or of 21. be most profitable, to which I answer this question, is to be valued according to the lesser or greater summe or summes of money that the Purchaser hath to bestow, for if a
Gentleman

Gentleman haue 10000. pounds in his purse, or more, then as the nature of man is ambitious, thereby hee hath hope in purchase of a Fee simple to confirme an Hereditary succession to his posteritie, and the meanest Free-holder will say it is a great content for a man to dwell vpon his owne, and to haue a certainty for his Heyre, all which Fee-simples establisth; yet withall, you must thinke he is not so free, but he is subiect vnto many seruices whereunto some inferiour Tenures are not, although most men thinke it so pretious a thing to be a Free-holder, such a quiet to a mans mind to settle himselfe vpon his owne earth, to know his Heyre certaine.

Leases say they, are but of base account, the Lessee many times hauing his Lease taken ouer his head, when free Inheritance cannot bee shaken, and to purchase for life wee know is but a slender hold at the best, and yet lately more vncertaine then euer, as hath been by the suddaine fall of many thousands experienced, of the breuity whereof these Verses seeme to complaine:

*So short's our life, that euery Peasant strines,
In a torne house or field to haue three lines:
What man is hee that lines vnto the age,
Fit to become Mathusalem his Page.*

Now amongst all these exceptions against Leases, and pleadings for Free-hold inheritances, any one shall aske mee whether I thinke it more profitable to purchase Land in Fee-simple, or to buy a Lease, I answer, for small portions of money, Leases; to this peradventure will some say, why, a Lease is gone in the third part of a mans age, vnlesse it be for 40. 50. or 100. yeares, vpon a Lease of such length there were some stabilitie; Notwithstanding, I hold a Lease of 21. yeares to be more profitable, although to some it may seeme strange, for put case you haue 1000. pounds in your purse, and you will purchase a Lease of 100. yeares, it will cost you 13. yeares purchase at least, so your 1000. pounds will buy about 80. pound *per annum*, which will not amount to the vse of your money at the rate of 10. pound *per cent*: as I put the case by 20. pound *per annum*, but if you buy a Lease for 21. yeares, you may haue it for 7. yeares purchase at the former rate of money, so will your 1000. pound buy a Lease worth 240. pound a yere exceeding the interell of your money, 40. pounds a yere, and so in the greater you lose 20. pounds a yere, in the lesser you gaine 40. pounds a yere, then iudge whether

is better a 100. or 21. yeares.

A Father dyeth and leaueth his sonne 20. Nobles a yeare cleere by Lease, the Lease 16. yeares to come, the Son would sell the same for one entire summe of money, the quere is what this Lease is worth in ready money, and what he may demand for the same.

I answer, hee may demand at the passage of money now at least 6. yeares purchase, which is 40. pounds, that rate it will yeeld and hardly more.

One hath a Lease of 10. pounds a yeare cleerely comming in 21. yeares in the continuance the party desirous to sell the same, would know what summe of money he may iustly demand, the answer is, worth 8. yeares purchase, 8. times 10. is 80. pound the value thereof to be demanded.

Another hath an inheritance of Fee-simple to the value of 25. pounds a yeare, and being desirous to sell the same, would know at the present rate of money now, what it would yeeld.

To this I answer, some 18. yeares purchase or thereabouts, according to the scituation and esteeme which is 450. pounds.

And thus are all Leases, Annuities, and Purchases, to be valued, according to how

many yeares Purchase they will yeeld which are sometimes more, and sometimes lesse according to the rates of money.

Certaine Admonitions to Countrey-men.

HEe is branded with the name of a sluggard, that would not goe forth, because the weather was cold, and a Lyon was in the way.

But he shall be knowne by the cognisance of a Foole, that forbears his worke or journey, because his Almanack saith, it shall raine.

Sow not the seed of dissention, lest thou reape the harvest of repentance ; neyther take vp Law as thy instrument or reuenge vpon euery small occasion, lest in the end thou bee foyled with thine owne weapon ; for this know, that although euery Terme haue her severall returnes, yet if thou be too conuersant herein, thy purse shall finde more goings out then comings in.

Poore Countrey-men for the most part, it is your wisdome to follow the direct rules of your Almanacke, eyther for Phlebotomie, or other directions for the health of the body, for sowing or setting of Seeds or Plants, for the cutting of the hayre, for the gelding

gelding of your Cattle, &c. Yet where the great Doctor both of health and wealth, of Soule and body, shall giue you rules by his Word, by his messengers, *Hoc fac & viues*, This doe and you shall liue: or as it was five thousand yeares since and vppward, spoken to our first parents, *Hoc fac, & morieris*, doe this, and you shalt dye: yet it will be more curious with the purblind world to follow your petty anniuersary Oracle, concerning many times, their vncertaine directions, and but about trash and trumpery, stickes and shreds of but small auailance, then that matter of all primary importance, and for which, many thousands now sinart, that cannot come here to complaine.

For thy choyce of good and avoyding of euill dayes, for the speed or hindrance of any businesse thou takest in hand, I aduise thee not to bee greatly scrupulous therein, though some haue beene curious to obserue them: for to the good, all dayes are good; as to the euill, all daies are euill.

Concerning the causes of sundry Meteors, you for the most part thinke that they haue none more then the immediate hand of God: to which I answer:

The wind bloweth where it listeth, and
M 4 thou

thou hearest the sound thereof. The Thunder roareth where hee listeth. God holdeth the waters in his fist: weigheth the hills and mountaines in a ballance, and sayleth vpon the wings of the winde. Yet thou that thinkest, and rightly thinkest, and so answerest to him that demandeth: they come from God; yet withall know, they come not so immediately from him, that they haue no secondary causes as his instruments whereof they proceed and are effected, as hath in this Treatise more largely beene declared.

Here followeth the Isles, Ports, and principall Rivers of ENGLAND.

The I S L A N D S.

	[Wight.
		Anglesey.
		Farney.
		Iersey.
The Isle of	{	Alderney.
		Man.
		Skepsey.
		Silley.
	{	Garnsey.

The

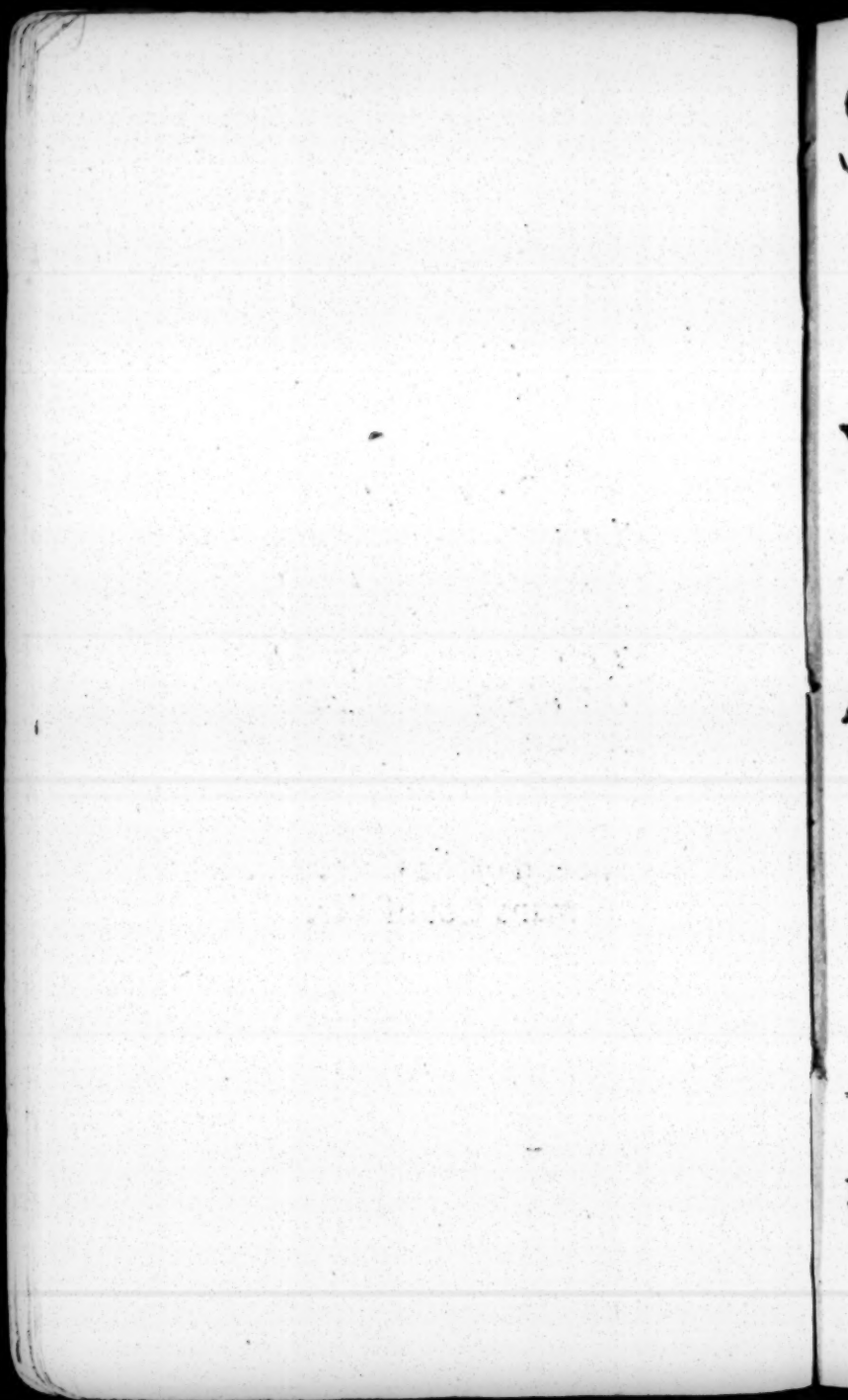
The five P O R T S.

<i>Dover.</i>	<i>Sandwich.</i>
<i>Rye.</i>	<i>Rumney.</i>
<i>Wincheſey.</i>	
And	{ <i>Hasting.</i>
	{ <i>Hide.</i>

R I V E R S.

<i>Thames.</i>	<i>Seuerne.</i>
<i>Humber.</i>	<i>Trent.</i>
<i>Dee.</i>	<i>Ouse.</i>
<i>Tine.</i>	<i>Twyde.</i>
<i>Medway.</i>	<i>Auon.</i>
<i>Weaver.</i>	<i>Mercey.</i>

The end of the Countrey-
mans Counſeller.



SPHINX, AND OEDIPVS:

Yet further Propounding
and Dissolving of
RIDDLES.

OR,

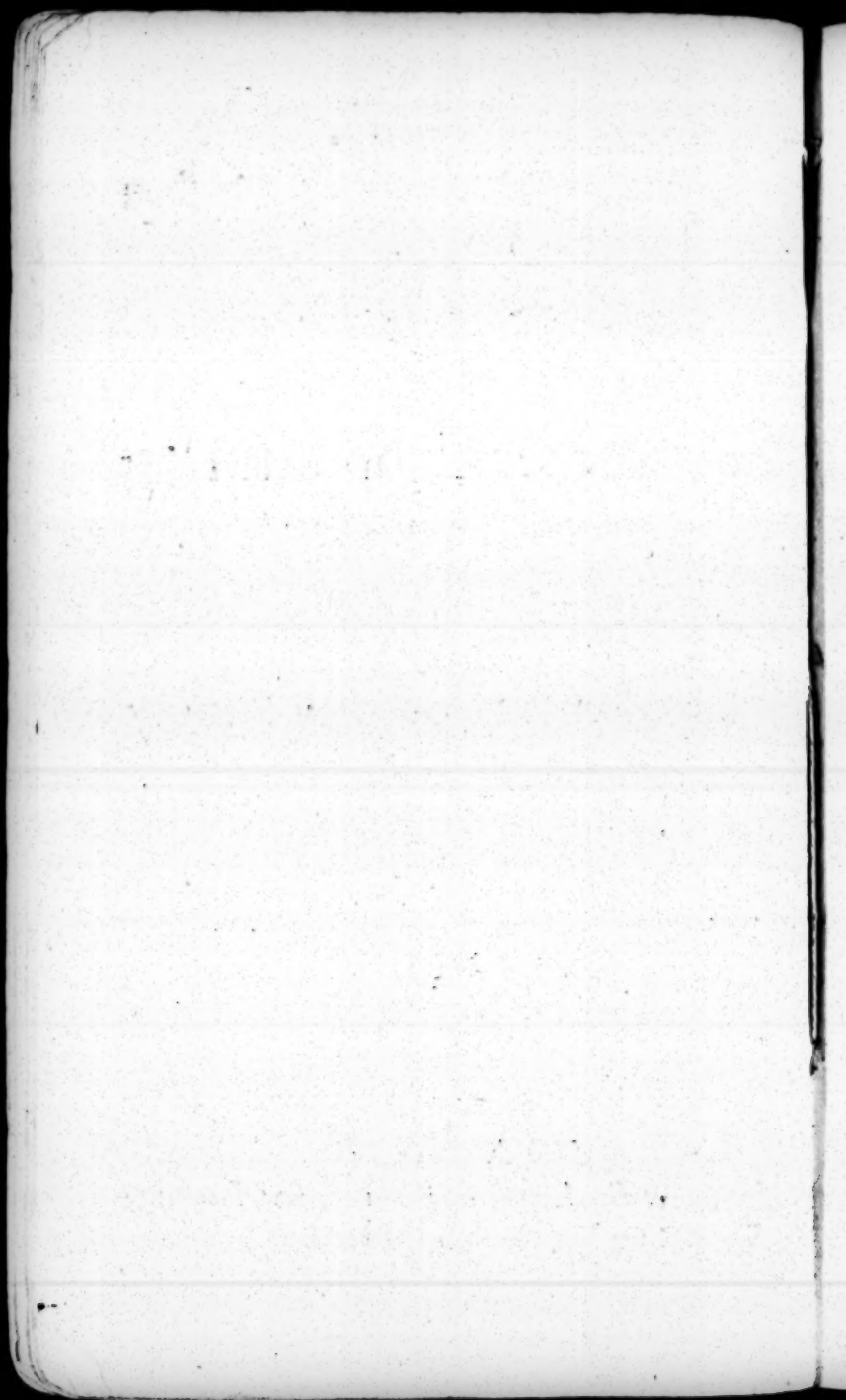
A Supplement, or new Supply
of Additions, pertinent to
this former *Miscellany*, or
Helpe to Discourse.



LONDON,

Printed by B. A. and T. Fawcet, for Leonard
Becker, and are to bee sold at his shop in
the Temple neere the Church,

1627.





A Helpe to Discourse.

QUESTION.



What man was hee that wrote most and truest of that time, before which instant, there was neither Man, nor Time, Heauen or Earth, or Scriptures?

A. Moses, that great Prophet, miraculously preserv'd in his birth from drowning; from the losse of his tongue by burning; blest in his life, to come nearest to see God; that saw the Land of *Canaan*, but not entred thereinto. This *Moses*, by the reuelation of God, which, if what hee foretold had not so directly succeeded, that which was passed had not so effectually beene beleevued.

Q. Who was hee that had the most honourable buriall of all men.

A. Moses, buried by the hand of God himselfe, because hee would haue his Sepulcher altogether vnkowne to man, lest with the admiration of so great a Prophet, the inclina-

clinable people should Idolatrously goe a pilgrimage to his Tombe ; yet from thence shortly after translated to Heauen, as it may appeare, *Iude. 5. 9.* There was a strife betweene *S. Michael* and the Diuell about the body of *Moses.*

Q. What Doctor of the World was that, that out of the World, nay, out of himselfe, amongst Angels, learned that which he taught amongst men?

A. S. Paul, when hee was rapt vp into the third heauens.

Q. Who is the swiftest runner, and greediest deuourer of all other?

A. Death, for that rides with them that ride, goes afoot with them that goe afoot, swimmes with them that swim, flies with them that flie, warres with them that warre, eates vp the eaters, and drinckes vp the drinkers.

Vnto whose hand hath direfull war subduide,
Without her slaughter, men, more multitude
In *France*, in *Bohem*, and *Palatinate*,
Then could disease and sicknesse, had it sat
In all their power, vpon the brittle life
Of humane frailty, with her murdering knife,
Where she hath kept her holiday of mirth,
To see the vnburied dead bury the earth ;

To

To see the murderous Cannon dash downe
Towers.

And mowe downe Townes of men as Sith-
men flowers.

Whilst where a peacefull death our fate doth
tend,

And gostly comforts to make sweet our end
With all these adiuncts, when wee come to
trie,

Wee cannot finde this tricke of theirs to die.

*Q. Who are principally reputed amongst o-
thers, to bee the most Catholike and cardinall
Doctors, and Columnes of the Church?*

*A. S. Hierom, S. Austine, S. Gregory, and
S. Ambrose: S. Austine, famous for his Dis-
putations: S. Gregory, for his Morals: Saint
Hierom, for his Translations: S. Ambrose,
for his writings vpon the Sacraments.*

*Q. Which of the Fathers wrote the most
learned, most, and most profitable Bookes of all
ether to the benefit of the Church of Christ?*

*A. S. Augustine, both in diuine and se-
cular Writings the most learned of all the
Doctors: hee wrote so many Bookes, as in
ones life time can hardly bee read and well
digested, being a thousand famous Tracts.*

*Q. What Author of all other would you
chiefly desire, the rest being taken away?*

A. This

A. This question was sometimes proposed to *Theod. Gasa*, who answered, *Plutarch*: Which, though I cannot disapprove his iudgment for choise of so excellent an Author, so graue and learned in his parallels and Moralls, and other his Workes; yet so, as not to bee preferred before the *Thesaurus Historiarum*, being the Catalogue and compendium of all history, and worthy example, wisdom, and eloquence, deserving in some opinions, more preheminance, excepting the holy Booke, alwaies to bee excepted, and placed in the highest roome.

Q. Who next?

A. *Seneca*, an Author of so great Antiquity, and high aspiring excellency in heavenly contemplation, which, according to the greatnesse of his minde and learning, hee plentifully in euery place powers out to his Readers, who liuing in the first springing of the Church, imparted, and learned many things, to and of Christians. Make tryall of this *Seneca*, *Plutarch*, *Plinius Iunior*, and others which liued in those times, and consider the elegant phrases, and diuine sentences in their bookes. In *Plutarch*, *de tranquillitate animi*, and, *de utilitate ex inimicis capiendis*; and others, so squared by the rules
of

of Christianity, which *Plato*, *Aristotle*, and other more ancient Philosophers, before Christs time, are vtterly exempted from any tast: and therefore with *S. Hierome* we conclude him amongst the Catalogue of diuine Writers.

Q. What is the right end and method of composing and reading of Bookes?

A. For composing of bookes, men should not compose bookes, but treasures of hidden worths and secret depths, not as now, where *scribimus indocti*, &c. but such as shold bee somthing to all men, to young men, sobriety; to old men, solace; to poore men, riches; to rich men, sufficiency, that they may be such contents to their owners, as they were to him, who in the midst of his Library, said: Here am I euen as it were encompassed with heauen it selte, in my Paradise of sweetest content, hauing so many learned Counsellors, ready to instruct me night and day, that I am heere euer least alone when I am alone, euer least idle when I seeme to be idle, insomuch that with my continuall reading and meditation, my breast is made the Library of Christ.

And for reading, what doth it profit barely so to spend time, to runne ouer the sayings

ings and writings of learned men, which is but to touch the skin of words, vnlesse wee chew, swallow downe, and digest the very iuyce and marrow, and make it a part of our selues in our knowledge, Practice and retention, in the fruit whereof wee reade of some so wonderfull capatious, as not to bee paralleld. *Claudius* the Emperour, who retayned in memory, all *Homer*, *Salust*, *Demosthenes*, *Anicen*, *Aristotles* Metaphysickes, *Tully*, and *Seneca*, who neuer heard any thing materiall, but imprinted it in memory. So *Scaliger* writes of himselfe, that hee learned *Homer* in twelue dayes, all the Greeke Poets in foure moneths; for which some others iested at him, saying: He made hast, to digest so many Chickens in so short a space.

Q. What was the reason Why Socrates, and some other Philosophers committed nothing to Writing?

A. Socrates said, his reason was, because the Paper would bee more worth then what hee should put thereon: another said, he would write nothing (as some that will not Marry) because he might the more freely enioy other mens folly, as they other mens Wiues.

*Of the Wondersfull ability, acts, arts, and
guifts of some men.*

It is written of *S. Hierom*, that at twelue
yeares old, hee interpreted the whole Scrip-
tures, and in his age had read and composed
1000. Bookes.

S. Hierom wrote so much, that one in his
life time can hardly read his workes.

Iulius Caesar could at one time, read, write,
heare, and indite.

Johannes Baptista Porta writes of some so
excellent, that they could indite to ten wri-
ters in graue and seuerall matters, faster then
they could pen.

There was one that comprised all *Homers*
Illiads in so small a Volume that it could bee
put into a Nut-shell.

So there was an Italian, that wrote the
Apostles Creed, and the beginning of Saint
Iohns Gospell distinctly in the bredth of a
penny, to the amazement of *Charles* the
fift, Emperour : and *Clement* the seauenth,
Pope.

Another pictured *Colonia Agrippina*, in
so small a forme, that a Flye couered the
whole portrature with her wing.

Another curious workeman carued vpon
a Iewell the Chariot of *Phaeton*, foure Hor-
ses

ses, their reignes and feet; the least thing apparant in that circle as their bodyes.

Q. Which was the first booke that was printed with brasfe title and letters?

A. M.T.C. de Officijs, which Coppy is this day referued in the publike Library at *Franckesford*. Printing and Gunnes were found out much about a time, which since it is hard to say, whether the one hath done more good, or the other harme; for, as by the helpe of Printing we haue that done, in one day, by one man, that without it, many could not doe in a yeare by writing: now hauing that by this meanes easily imprinted vpon paper, which heretofore the ignorant ages wrote in the dust; after that, vpon barkes of trees, vpon stones, penceld vpon Lawrell leaues; after that, in more neerenesse vpon parchment: varying as diuersly in the Action, as the stuffe. And for the latter issue of the Fryers braine, I meane Guns, the one hath not made a quicker way to instruction, then the other to destruction.

Q. What is the heauiest burden the earth beares?

A. Some say the massie and pondrous mountaines of the earth, of which, some are of wonderfull fruitfulnessse, admiration, and height.

height. *Olimpus*, a mountaine in *Macedonia*, of that height, that it extends aboue the humid region of the ayre, aboue which, no bird flies, or winde blowes. Many famous Mountaines are there in *Iudaa*; *Syon*, the most strong, vpon which the Tower of *Hierusalem* was built; *Thabor*, the most pleasant, in the midst of *Galile*, whereon Christ seemed to be transfigured; *Hermon*, the most high, which *Seon* King of the Amorites worshipped; great *Lybanus*, famous for Cedars; *Carmel*, the most fruitfull habitation of *Elias*, neere which the 450. of *Baals* Priests were slaine; *Sina*, the most holy, on which the voyce of God was heard, and the Law giuen, of some called *Horib*: *Pelion*, and *Ossa*, and some others, as *Pliny* reports eight or nine Germane miles high: in *Europe*, the *Alpes*, and some other; yet none of these so burthensome to the earth as a sinner, neither are they as some would haue them, the botches of the earth, but the goodly ornaments thereof, and much honoured by God, for vpon mount *Moriab*, *Salomon* built the Temple: vpon a Mountaine, Paradise was situate: The Arke rested vpon the Mountaines of *Araret*: *Lot* was commanded to escape to the Mountaines: vpon a Mount the

Law

Law was giuen : Christ is described by the Church to come leaping vpon the mountaines : he was tempted vpon a mountaine : preached vpon a mountaine , wrought Miracles vpon a mountaine , ordayned the 12. vpon a mountaine , departed to the mountaines when by force they would haue made him a king, conferred with the woman on a mountaine, prayed on a mountaine all night, was Crucified on a mount, appeared to his Disciples vpon a mount, ascended to Heauen from a mount : His foundation is the holy mountaines, and those hee will glorifie shall rest on his holy Mountaine.

Q. Whom as he that in the confusion of tongues kept both his language and religion pure and unchangeable ?

*A. Heber, of whom it is very probable by the consequence, that he had his name from his parents , by the inspiration of the holy Ghost, for hee, when all the rest fell to Idolatry and relapse , continued in the truth and kept himselfe free from the impiety of *Babylon* , and ambition of *Nimrod* : and hence it came to passe, that all his posterity , euen to Christ continued in the Hebrew Church , and were called Hebrewes: So *Abraham* being his fellower, was called an Hebrew ,*

not so much for his blood, as for his religion.

Q. Who was he in the Scriptures, that had neither his beginning, father, mother, ancestor, nor end described or made knowne?

A. Melchisedecke, that King and Priest, a Type of the Godhead, eternally existing, as of the Manhood, vnspeakeably conceiued.

Q. Why is Christ, as it is in the Canticles, called the Flower of the field, and not the flower of the Garden?

A. Because the sweet fauour of his Grace is not included, as in a Garden, but open to all, as is the Field.

Q. What trees were those, that brought forth their fruit at the instant of their first planting?

A. The Trees which God made in the beginning of the world, which immediately brought forth their fruit, as God spake the word.

Q. What Trees are the most lasting?

A. Most Trees are very strong and durable, to withstand the violence of wind and weather, the Oake increaseth a hundred yeares, and decreaseth longer: some trees will last six hundred yeares, and the Cedar

Cedar and Boxtree are thought of euerlasting continuance: After whose example one thus moralizeth: As no fruite is to bee expected from that tree that doth not first bring forth leaues and blossomes, so no honour can accrew that Age, that in Youth doth not budde in discipline and labour.

Q. What woman was the most beautifull that euer was in the world?

A. Eve, because she was the immediate worke of G O D S owne hands, produced without any secondary causes.

Q. In wat yeares, as it is coniectured, was Adam created?

A. About 33, in his best perfection; and some learned men are of opinion, that the blessed shall rise about that age.

Q. Who was hee that was borne, and neuer died?

A. Elias.

Q. What trees were those that were Types of the Law and the Gospell?

*A. The tree of knowledge of good and euill, and the tree of Life, in the middest of Paradise, and both neere one to the other: for the Law, like the tree of Knowledge, sheweth the deformity of our sinne, but lea-
ueth*

ueth vs to the difficulty of the cure : but the Gospell, like the Tree of life, healeth our infirmities, and with that good Samaritane, bindeth vp our wounds, so that wee are able to take vp our bed and walke.

Q. What creatures shapes are those that the Denill neuer puts on?

A. The Doue and the Lambe ; and for this reason as it is coniectured by some, because the true Lambe of God, vouchsafed from the innocency of this Creature to be so styled : and in the forme of a Doue the holy Ghost appeared, the priuiledge whereof is as a barre to reſtraine him from inueſting himſelte in ſo harmleſſe ſhapes : and therefore hee preſents himſelfe in Goates, and Dogs, and Cats and ſuch like , which more ſort with his diſpoſition, as by the confeſſion of diuers Witches doth continually appeare : ſee the Booke of the Arraignement of Witches in *Lancashire, Lincolnſhire* : the Witch of *Edmonton*, to whom hee appeared in the ſhape of a Dog, and call'd his name *Tom*.

Q. Which is the King among Serpents?

A. The *Baſiliſke*, a Vermine not above 12. fingers length, hauing a white ſpot on her head, as the enſigne or a Diadem ; ſhee drineth away all other Serpents with her

N

hiſſing,

hissing, neyther doth shee reule vp her selfe as others doe, but beares her body vpright to the middest, shee kills fruits but by breathing vpon them, burnes hearbes, breakes Stones.

Q. What Beast of all other the fairest, in a moment was made the most deformed and loathsome?

*A. The Serpent it selfe, which being now so detestable, creeping vpon her belly, and licking vppe the dust of the ground as long as shee liues; was before the fall, so amiable, so gentle, going vp-right; being fed with the sweet fruits of Hearbes and leaues, sweetly conuersed with *Enc*; whereupon, as Saint *Basil* saith, shee was thought to bee the more fit instrument for the Deuill to worke by, a sodaine and fearefull change for the Serpent, but a worse for the Deuill, who before his fall, being so glorious a Creature, turned himselfe by contempt from God, into that wofull condition wherein hee abideth, and whereinto euer since hee labours, to inthrall and draw others, not for any profit to himselfe, or ease of his owne punishment, but onely to continue his contempt and hatred against God and his people, and therefore he is punished accor-*

according to the severitie of Iustice, without mercy, because hee was his owne seducer, whereas man that fell by the wicked allurements of the Deuill, hath found fauour: *S. Hierom* sayth, the Devils name that talked with *Enah* was *Reseph*.

Q. Was the Serpent turned into a reasonable Creature, when shee was made the Devils instrument?

A. Shee was not turned, neither did shee vnderstand the sound of the words, which by her the Deuill spake: but the Serpent is called craftie, for the subtiltie of the Deuill.

Q. What Creature Was that, which was utterly (as some Authors Write) extinct in the Flood?

A. The Vnicorne, and thereupon they affirme, those hornes that are so pretious to bee gathered from out the earth since the deluge. But many there are of a contrary opinion, and the reason is, because they are many times named in the Psalmes, which if they had no more beene, would not so haue beene mentioned, and therefore with these wee conclude, that they are, though not many, in some part of the Indies, and some other few Countries.

Q. What is that which is the greatest my-

reale in man, and of the which hee cannot be deprived?

A. The Conscience, the Teste to euery action, either to iustifie, or condemne vs in the same, which in the wicked is both the Prison, the Iudge, and the Tortor, the bridle before, and the scourge after sinne, to which purpose is here annexed a story of a woman, one of that fraile sexe, where on the one side an euill, on the other side a good Conscience shewed it selfe, as thus it followes: A Christian Matron in prison condemned for her Religion, and being with Child, fell in trauell with such vehemency of paine, that she was forced to much impatience, which the Keeper rebuking, asked her, if shee could not endure that little without so much clamour, how would shee shortly endure her death? to whom shee answered, To day I suffer as a wretched Woman, and the daughter of *Eve* for my sinnes, but to morrow I shall suffer as a Christian, for the faith of Christ. To which purpose, saith Saint Gregery, What doth it profit thee, if all praise thee, and thy Conscience condemne thee, or, all men condemne thee, if thy Conscience acquit thee, and therefore how much enery one is in the iudgement of God

God and his owne Conscience, so much truly hee is, neither more nor lesse, therefore to thinke any man better for his greatnesse without goodnesse, is a vaine and blind deceit, when the vpright Conscience will tell thee otherwise.

Q. What Death was that that profited some thousand of yeares before it was effected?

A. The Death of Christ, for he was the Lambe slaine from the beginning, effectual from the first Promise to all beleeuers, yesterday and to day, and the same for ever.

Q. What should seeme to bee the reason, that in the Scriptures so few of Christs answers are directly to the questions propounded?

A. Because our affections in our demands goe not the right way, and his answers are rather to instruct vs what wee should aske, then to answer vs in what wee doe: as for example, amongst the Disciples of Christ, one desired to sit at the right hand, and the other at the left, but Christ answered, hee that would bee greatest should be least, some followed Christ, that hee should giue them bread, but hee preacht vnto them the heauenly bread which nourisheth to eternall Life. In another place, being asked to heale the sicke, hee answered, thy sinnes are

forgiuen thee, and so hee sent the Samaritan from *Jacobs* well, to the fountaine of life.

Q: What was Godfrey of Bulleins *Apotegme of the Crowne of CHRIST?*

*Laurea non hominem, gestare nec aurea regem.
Fas ubi rex diuum spinea certa tulit.*

With golden Crowne, it is not fit to adorne
The seruants head, where Masters Crowne
was thorne.

Yet the Popes of *Rome* those proud seruants bragge, that the Chaire eyther takes them good, or makes them good, and from that concurrence of goodnesse ariseth such a sea of ambition and pride; that betwixt the humilitie of the master, riding vpon the soale of an Asse, and the exaltation of the seruant riding vpon the neckes of Kings and Emperours; a Crowne of Gold is opposed to a Crowne of thornes, but for the Chayrewee know if it takes them good, it makes them bad: if bad, it makes them worse: for by the Lyons paw, iudge of the whole body. *Hadrian 6.* before he obtained the Papall dignity, taxed many abuses in their Church, but afterwards when hee might haue merded them, hee thus excused it, When wee were little ones, we spake as little ones, we did as little ones; but now
being

being men, we forget or dislike those things we did being children: But this is no wonder there, for in a Country of Wolves it is lawfull for euery one to be a Wolfe.

Q. Whether doe all creatures acknowledge the supremacy of the Pope, or not?

A. Why not, when they thus adulterate the Psalme for their prooffe, *God hath put all things vnder his feet*; that is, say they, vnder the Pope: Sheepe, that is, Christians; Oxen, that is, Iewes and Heretickes; the beasts of the field, those are Pagans; the fishes of the Sea, those are the soules in Purgatory; the fowls of the ayre, those the soules of the Blessed; rather of good and bad Angels.

Q. Wherefore on the top of Church steeples is the Cocke set vpon the Crosse, of a long continuance?

A. The flocke of Iesuites will answer you for, For instruction: that whilst aloft we behold the Crosse, and the Cocke standing thereon, wee may remember our sins, and with *Peter* seeke and obtaine mercy; as though without this dumbe Cocke, which many will not hearken to vntill hee crow, the Scriptures were not a sufficient laram, which speake daily to vs in the voyce of the Prophets and Apostles, The

night is past, and the day is come, let vs rise from the sleepe of sinne, that wee may embrace the light of Christ.

Another of the Pope.

As the Diuell offered Christ all the Kingdomes of the world for a little worship, so the Pope offers with as much interest heaven. according to the Verse ;

*Promittis Christo, nec habet munera dæmon,
Ridiculum est, cælum, sic dare Papa potest.*

Q. Whether (according as it is coniected) is the number of Angels or men the greater ?

A. Many thinke that the number of Angels, to which multitude all man-kind is compared to one sheepe, which the true Shepherd leauing 99. vpon the hills came to seeke this one going astray ; by which they inferre that there is so many more Angels then men, by so much as 99. sheepe that stayed exceed the number of that one that went astray.

Q. Why was man the last worke of God in Creation ?

A. Because according to his wisdom hee began his workes vpon the lowest and inferiour creatures, and so hee ascended with his time to the more eminent and nobler : for first he made things without life, as the
first

first matter, the heauens and the earth, and the like; after that, hearbes, plants, and trees, which haue a vegetatiue life onely; after, beastes, birds, fishes, and such other which haue a sensitiue life, and therefore it is no maruell that the God of order obseruing this order, that man the most perfect creature, excelling all other both in body and minde, was his last and best workmanship, hauing an essence, and besides an essence a vegetatiue life, and to that a sensitiue, and aboue this an intellectuall, and aboue this and all an apprehensiuely saying Faith, which is the soule of the soule, and the reason of reason; and which being of himselfe the *Microcosme* or epitome of the whole world, it was necessary the whole world should bee made before the epitome thereof could be drawne.

And although as some obiekt, that many creatures in many things excell man, as the Elephant more large of body, the Hart more swift of foot, the Bull more strong, the Eagle better sighted, the Dog of better sent, the Daw of longer life, there is yet in man wisdom, by the which hee conuerts all these to his vse and service.

Q. Whether is it better to bee borne of high

birth onely, or from the meane to be of an ingenious disposition and learned education?

*A. Quem genus est genius, pariter virtutis
& artis*

Nobilitat, vere nobilis ille vir est.

Sed:

*Qui virtutis cogens tantum sua stemmate
iactat*

*Mobilis ille magis, nobilis ille minus,
Nobilis arte mihi est pluri quē nobilis ortu.*

Englisht.

To be of high birth, and of worthy fame,
A double honour doth o're-guild that name.
But who hath onely title without worth,
Hath crackt Fames trumpet that should set
it forth.

But who hath Wisedomes riches, Vertues
store,
Let his descent bee meane, his worth's the
more.

Argus, King of *Pelopenensis*, for his singular wisedome and circumspection, was fained by the Poets to haue had 100. eyes, *Briarius* for his dexterity and prowesse, 100 hands; so it was said of *Bernigarius*, that he knew all that was knowable; of *Hippius Eleus*, that he was wont to glory that there was no Art that he was ignorant of, were it

the roll

liberall or mechanicall, inſomuch that the Ring that he wore on his finger, the cloathes that hee put on his backe, were all of his owne making: but yet for all this, he is the wiſeman that learns from euery man, he is the ſtrong man that rules his owne affecti- ons, the rich man that reioyceth in his owne portion, worthy of honour that honoureth others.

Q. One came to demand of Eucritus the Wiſe Philoſopher, Whether hee had rather be Cræſus or Socrates; and What was his answer?

A. Quoth he, *Cræſus* whiſt I liue, but *Socrates* when I die.

Q. Whether doe more ſoules goe to heauen out of Church-yards, or from the gibbet?

A. From the gibbet certainly, as the good Theefe from the Croſſe, and no doubt many others; but from the Church-yards none, there carcaſſes lye buried, but the ſoules before are fled.

Q. What is the beſt preſent cordiall to ſweeten the future pill of death?

A. Preparation and dedication, whence enſues mitigation; to which purpoſe ſaith *Seneca*, doe that which muſt be done whiſt thou art ſtrong, whiſt thou art wiſe, whiſt thou art thine, expect not future time, but embrace

embrace the present, for that which is to come is not yet time, and when it shall be, peradventure it shall not be to thee.

And yet further to prepare vs, which for the most part disprepares the world, since we slip not suddenly into the graue but by degrees, we thinke like the foole that gazed at the Sunne, we passe not though our progresse bee neuer so swift, and therefore a little to forewarne vs, if any caution may enter these steely times of security, wee dye daily, and some part of our life is continually lopt off, yea, wee decrease euen in encreasing: for first we lose infancy, then childhood, after youth, then middle age, till at last Death with these harbingers leazeth vpon our old age or some age. To which purpose is here annexed a story of one who had couenanted with Death, that hee at no time should come and take him vnawares without sufficient warning: but first hee should send some messengers afore-hand to say hee was comming, to which they were both agreed; vpon which compact this party liued for a long time very carelesse and secure, at last Death comes and suddenly arrests him: why, quoth he, thou hast not performed thy promise, and thereupon began

began to wrangle and complaine of fraud: but Death thus pleaded for himselfe, that he had sent many messengers, for six yeares since, hadst thou not a great Feuer, after that the paine of the stone, cough, and headache, and now lastly a Consumption; and what were all these but my messengers? and therefore hauing performed my promise goe with me.

Q. What thing is that that goeth swiftest of all moving things, and yet the most apprehensue of all lining things, cannot perceine his instant motion?

A. The Sunne, which according to Astronomically coniecture, runnes two hundred seuen and twenty thousand miles in one houre.

Q. Who are those that are neereft to the Sunne rising, and see first day, and yet themselves are of the colour of the night?

A. Ethiopians.

Q. What Bird is the most portendous of death?

A. The Scrichowle, whose throat pronounceth no vowell, but a kind of groning note; and which as some say to be heard or scene in the light, or in Cities or Townes, is very ominous, although some haue sleighted

ted the portent of this or any other : as *Mosellanus* the lew, a wise Captaine, marching on towards the warres, a certaine Prophet bade him stand still, that they might heare the next augury by birds ; when hee secretly in contempt thereof sent for a Bow and arrow and kild the bird ; which the Prophet noting seriously rebuked him : who thus excused it, quoth he, This was a foolish bird, to foretell the euent of our journey ; and was ignorant of her owne safety, which she sought not to preserve.

With like folly *Hannon* King of *Carthage* caused many birds to be taken, then to bee put forth and taught to sing. *Hanno is a god* : in which ambitious folly hee was deceiued, when he thought that those would not onely continue that note, but instruct all the quiriſters of the woods in the same besides ; for they neither kept it in themselves, nor taught it vnto others, but fell to their old tunes againe.

Q. What birds are those that haue two hearts?

A. To answer with *Theophrastus*, the Partrich is that bird of deceit, for it is the embleme of deceit, as it is in the Psalme, *They haue spoken with a heart and a heart* : and in another place, *Woe to them of a double heart*,
There.

There is a place in *Jeremy* which saith, that the Partrich nourisheth what shee brought not forth; vpon which place *Lyra* and other Ecclesiasticall writers comment, that the Partrich steales anothers egges and hatcheth them vp, which after hearing the voyce of their owne damme, forsake the Partrich, and leaue her in her crafty folly.

Further, it is obserued of this bird, that she is full of deceit, even to deceiue the hunter, and many times therein so speeds, as she preserues herselfe and her young ones; for being found together with them, shee will take her to her feet and runne before them as if she had forgot the vse of her wings, thus training her pursuers after her, whilst her young ones doe escape, and after flies away: which similitude *David* alleageth of himselfe, hunted by *Saul* like the Partrich vpon the mountaines.

Q. What birds are those that are called Prophets twice borne?

A. The Cocke: first an egge from the Hen, after a Cocke from the egge: they foretell seasons and changes of weather, according to the verse:

Some say for euer 'gainst that season comes,
Wherein our Saviours birth is celebrated,

The

The Bird of dawning singeth all night
long,

And then they say no spirit dares walke
abroad.

So sacred and so hallowed is that tune.

W. Shaks.

Q. Which are the Schoole-masters of deadliest doctrine?

A. Euill company, to which purpose *Æsop* tells a tale how the Storke being taken amongst other birds thus pleaded for fauour, in regard she was no bird of rapine, but iust, louing, and compassionate to her damme, that she might escape: no, quoth the Fowler, since you are taken in the like snare thou shalt taste of the like fare. Yet a certaine Chyrurgion, as told another, had brought vp a Stare, and taught her to speake Beware of euill company; at last breaking her bonds, soaring amongst a company of her wild fellows she was taken with the rest in a net, and was with the rest to be kild, but by her oft repeating her note shee escaped with better lucke the Storke,

The vse of both to the Reader.

The Stare escap't that was at point to dye,

Because shee spoke, beware ill company:

But

*But the poore Storke being taken in the net,
With all her pleading out shee could not get;
If by ill company thou fall i'th snares,
Feare the Storkes lucke, as well as hope the
Stares,*

*Q. What creatures are the most vsfull, the
most needfull, the most powerfull, euer to helpe,
or offend man; and which the most sustentiu?*

*A. Fire and Water, that heat and coole,
purge and purifie all things: of which
though both bee irresistable in their furie,
yet wee conclude, water the more vsfull,
the more powerfull, the more vitall, bring-
ing forth, nourishing and preserving in-
finit creatures, more, and greater then any
other element: when in the fire, nothing
doth liue but onely that doubtfull *Salaman-
der*. To which purpose is here annexed
a story of a contention that fell betwene
two Idolaters, a Persian, & Egyptian, which
of their gods were the most powerfull: the
Persian said, that his god, which was Fire,
did consume or deface all other gods, being
for the most part either of gold, siluer, or
wood; being both brought together, the
Egyptian had bored his wooden god full of
holes, filled them with water, and stopped
it in with Wax, which when the Persian fie-
ry*

ry god drew neere it, the Wax melted, and the water rushed out, and put out the Persian god, to his owne disgrace, and his seruants losse.

Q. What is that that is the originall of more Creatures of severall natures then any other?

A. The Egge, out of which proceeds birds flying, innumerable creatures swimming in the water, diuersity vpon the Land, as the *Lyzard* and others; in both land and water, as the *Crocodile*; two footed, as the *Henne*; wanting feet, as *Serpents*; with many feet, as the *Locust*.

Q. Of the Flye, what bringest thou?

A. That there is no creature so small nor despicable, in which the power and wisdom of God doth not wonderfully appeare: contemplate the Flye, that little creature, that deceaseth with a fillip: I doe not say, to know where shee is all Winter, but, tell mee whether in her the wisdom of God doth not as much appeare, as in creating of that great body of the Sunne, the life of her, and nourisher of all creatures; obserue with what nimblenesse, by her owne naturall appetite she moueth her little body from place to place, how shee implyeth her many feet: Likewise the Ant, a lesse, a more
slow,

flow, but a wiser creature; in her, her providence, her diligence: vouchsafed for their wisdom to bee called a people: how they provide their meate in Summer; how they worke by Moone-light, fearing weather; how by their diligence flint-stones have bene worne by their feet; how they bury their dead, and the like, and then say not but they are a noble substance, as the skye, for that is but a simple, this a living substance, and therefore by the law of nature, to bee preferred before a more noble, wanting life: one said merrily, hee would not kill a flye, because it might haue a father and mother: I am sure the great God is that little creatures Father, if the Sunne bee her Mother.

Q. Into how many parts was the world heretofore diuided, and Whereupon tooke they their denomination?

*A. Into foure parts, Asia, Europe, Africa, and America: Asia, so called of the Daughter of Ocean and Thetis: or as some say, of Asia, the Sonne of Manee King of Lydia: it is separated from Europe by the Riuer Tanais, now called Don, by the Sea now called Mare de Zabache: and by Pontus Euxinus, now Mer major: and by part
of*

of the Mediterranean Sea: and from *Africke* by the River of *Nyle*.

Europe, of *Europa*, daughter of *Egeor*, King of *Aginor*, King of *Lybia*: how it is separated from *Asia* is already showne: and from *Africke* by the mediterranean Sea.

Affricke, which some say is so called of one *Affer*, of the line of *Abraham*: it is separated from *Europe* by the Mediterranean Sea, and from *Asia* by the River of *Nyle*, by whose occasion Geometry was first found out by the Inhabitants of Egypt, in measuring out their ground and metes overflowed by the River *Nylus*.

America, or West India, so called of *Americus Vespasius*; but first found out by *Christopher Columbus*, of *Genoa*, in the yeare of our Lord, 1492. It is in manner of an Island, round about inuironed with the great Ocean Sea.

Q. How many were the Monarchies of the world?

A. Foure, the first of the *Assirians*, founded by *Ninus*, about the yeare of the world, 2220, when after it had endured the terme 1650.yeaes, it was lost by *Astages*, and conquered by *Cyrus*.

The second Monarchy was of the *Persians*,
founded

founded by *Cyrus*, in the yeare of the world 3425. which after it had indured 191. yeares, was lost by *Darius*, and subdued by *Alexander* the great.

The third Monarchy was of the Grecians, founded by *Alexander* the great, 320. yeares before Christ: after the death of *Alexander*, it was diuided among the Prefects, which in his life time hee had appointed in diuers Countries: by which diuision, *Seleucus* was King of Syria, *Ptolomeus* of Egypt, *Antigonus* of Asia. *Cassander* of Macedonia and Greece: all which Countries were after subdued by the Romans.

The fourth Monarchy was of the Romans, founded by *Julius Caesar*, after the building of *Rome*, 706. yeares, and before Christ 47. yeares.

This Monarchy flourished about the space of 470 yeares; after lost and diuided: and about the yeare of our Lord 801. it was restored by *Charles* the great, and by him vnited to the Crowne of *France*; and by his successors translated into *Germany*, where it yet remaineth as a shadow only of the greatnesse of the ancient Romane Empire.

Of the sixe Ages of the World.

The first age from the Creation to the Flood, endured according to the *Hebrewes* 1656.yeares, which agreeth with *S. Hieron*, *Bede*, *Philo*, and the cōmon text of the Bible: the 72. *Interpreters*, and *Eusebius* hold it endured 2242.yeares: *S. Austin* is of opinion, that it endured 2272. From this age we passe further, intending breuity.

The second Age from *Noah* his Flood, till the birth of *Abraham* endured, according to the 72. *Interpreters*, *Eusebius*, & the greatest part of Writers 942.years; & according to the *Hebrewes* but 292. In this age was builded the Tower of *Babel*: the Empyre of the *Assyrians* began, and the great Citie of *Ninie* was builded, which contained in circuit three daies journey.

The third Age from *Abraham* to *David* endured by the agreement of all Authors 942.yeares: during this Age was the peregrination of *Abraham*: the beginning of the *Amazons*, *Sodom* and *Gomorrah* destroyed: *Ioseph* sold to the *Egyptians*: *Moses* passed the red Sea: *Iob* the iust: *Iason* conquered the Golden Fleece: the destruction of *Troy*: the *Latines* began to rule in *Italy*.

The fourth Age from the beginning of
the

the raigne of *David*, till the perigration of the *Iewes* into *Babylon* endured 485. yeares: during this age, the Empyre of the *Assyrians* was translated to the *Medes*: *Carthage* was built by *Dido*, and *Rome* by *Romulos*: the destruction of *Hicrusa'lem* by *Nabucodonozor*, and thereupon the captiuity of the *Iewes*.

The fift Age from the transmigration of *Babylon*, to the comming of *Christ*, for euer blessed, endured by the agreement of all 589. yeares: during this age, *Cyrus* began the Monarchy of the *Persians*: the 70. yeare of this age the *Iewes* returned to their Countrey: *Plato*, *Aristotle*, and *Demostenes* flourished. *Alexander* wonne the Monarchy of the world, and *Cesar* vsurped the Empire of *Rome*.

The sixt Age began at the birth of our Saviour *Christ*, and hath endured to this time, which is 1626. and shall from hence continue to the worlds end.

Of the seven Wisemen of Greece, their names, and why they were so called.

When wisdome forsooke the earth, and folly was inuested in the roome the. of, some from small sparks began to assume the name
of

of wise men, and they were Greekes; of which *Byas*, borne in the hauen Towne of *Prisme*, in the Countrie of *Ionia* was one: *Solon*, borne in the Iland of *Salamine*: *Chilo*, borne in *Lacedemonia*: *Cleobulus*, borne at *Lind* in the Isle of *Rhodes*: *Pittacus*, borne at *Mycilene*, in the Ile of *Lesbos*: *Thales*, borne at *Myleto* in Greece: *Periander*, King of *Corinth*. These were the rest of wisemen it should seeme in this scarcity: for when there were many, notice was scarce taken of any, and yet at this day in the plenty of wise men, in the opinions of some truly wise, there is no such store, for say they, it is one thing to speake wisely, another thing to live wisely, another thing to be accounted a wise man, but the greatest thing to be a wise man, to live by his full knowledge, to aske counsell in what he doubts, and to live in the practice of what he knowes and learns.

Of the ten Sibyls.

The first was of *Iersia*, called *Samberta*, which among other Prophecies said: *The wombe of the Virgin shall bee the salvation of Gentiles.*

The second was of *Libia*: one of her Prophecies were: *The day shall come that men shall*

shall see the King of all living things.

The third was *Themis*, surnamed *Delphica*, because shee was borne and prophesied at *Delphos*, *A Prophet shall bee borne of a Virgin*.

The fourth was *Cumea*, borne at *Campa-*
nia in *Italy*, who prophesied: *That God should*
bee borne of a Virgin, and conuerse among sin-
ners.

The fift was the famous *Erethraea*, borne at *Babylon*, who especially prophesied a great part of our Christian religion, in certaine Verses, recited by *Eusebius*, the first letters of euery which Verse being put together, make these words: *Iesus Christ, Sonne of God, Saviour*. These verses are translated into Latine by *S. Augustine*, lib. 18. 25. of the City of God, where they may be read at large.

The sixt was called *Samia*, borne in the Ile of *Samos*, which said: *Hee being rich, should bee borne of a poore Virgin, the creatures of the earth should adore him and praise him for euer*.

The seuenth was called *Cansana*, from the name of the place where shee prophesied: shee Prophesied, *That bee should come from heauen, and raigne here in poverity*.

The eighth was *Helespontica*, borne at
O *Afarmsis*,

Marmise, in the territory of *Troy*: *A Woman* shall descend of the *Jewes* called *Mary*, and of her shall bee borne the *Sonne of God*, his *Kingdome* shall remaine for euer.

The ninth was of *Phrigia*, and prophesied in the Towne of *Ancire*, one of her sayings were: *The highest* shall come from heauen, and confirme the counsaile in heauen, and a *Virgin* shall bee shewed in the vallies of the deserts.

The tenth was *Albunea*, surnamed *Tibur-tina*, becaule shee was borne at *Tyber*. fifteene miles from *Rome*: *The inuisible Word* shall be borne of a *Virgin*, hee shall conuerse among sinners, and shall of them bee despised. *Laetantius Firmianus* rehearseth diuers of their Prophecies. without making any particular mention of them: they are to bee referred specially notwithstanding as it should seeme vnto *Sibylla Samberta*, who wrote 24. books in verse, chiefly intreating of the comming, miracles, and life of *Christ*, whereunto the sayings of all the other Sibyles are conformable.

*The ten Persecutions under the Ro-
mane Emperours.*

THE first began in the 13. yeare of *Nero*, in such sort, that *Christians* wereaine

to hide themselves in the Caues of the earth.

The second, in the twelfth yeare of *Dominian*, who caused *S. Iohn* the Euangelist, to be put in a vessell of burning oyle, whereof hee receiued no hurt.

The third, was in the tenth yeare of the raigne of *Trajan*.

The fourth, began vnder *Marcus Antonius*, and *Aurelius Commodus* Emperours.

The fift, vnder *Seuerus* Emperour.

The sixt, began by the indignation of *Maximinus*, who especially persecuted the Clergy.

The seventh, began vnder the Emperour *Decius*, and continued cruelly.

The eight, vnder the Emperour *Valerius*.

The ninth, vnder *Aurelianus*.

The tenth, began by the commandement of the Emperours *Dioclesianus* and *Maximianus Hercules*, this persecution was farre more cruell and generall then any of the rest, insomuch that *Dioclesian* in the East, and *Maximianus* in the West, destroyed all Churches, and tormented the Christians with all strange torments.

*The eight times Rome hath beene
taken.*

First, by the *Gaules*, vnder the conduct of *Captaine Brennus*.

2. By *Alaricke* King of *Gothes*.

3. By *Gerferick*, King of *Vandales*.

4. By *Tollita*, King of *Gothes*.

5. By the same *Tollita*, after *Bellizarius* had re-peopled and repaired it, *Bellizarius* more infortunate then *Rome*, the onely man for prowesse in his time, came after to the amazement of greatnesse, by Fortunes wheeling, to stand by the high-way side and beg, *Date obolus Bellizaria*, Give a halfe-penny to *Bellizarius*.

6. By the *Mores* and *Sarasens*, followers of *Mahomet* his law, *Gregory* the 4. Pope.

7. By *Henry* the fourth Emperour of *Germany*, *Gregory* the 7. Pope.

8. *Rome* was lastly taken by *Charles* the last Duke of *Burbon*, who being slaine as he scaled the walls, thereby the Souldiers without a head tooke more aduantage, to destroy the Citie, and commit all kinde of enormities, saving that they burned not the Churches, though they spoyled and robbed them to the vttermost, most of the Armie being *Germanes* and *Lutheranes*, this hapned to
Rome

Rome in the yeare of our Lord 1527. *Clement* the 7. Pope.

*The seven Saxon Kingdomes that England
Was once divided into.*

THE first, was the Kingdome of *Kent*, which had his beginning of the Saxon *Henqist*, in the yeare of our Lord 476. and continued 342. yeares.

The second Kingdome was of *Sussex*, or South-Saxons, which began by the Saxon *Ella* in the yeare of our Lord 482. this continued 112. yeares.

The third Kingdome was of *East-angles*. or East-Englishmen, and contained *North-folke* and *Southfolke*: it was first begun by the Saxon *Vffa*, in the yeare 492. This Kingdome continued 376. yeares, the last King whereof was *St Edmund*, martyred by the *Danes*.

The fourth, was the Kingdome of West-Saxons, conteyning the West countrey of *England*, and had his beginning from the Saxon *Cerdicus*, in the yeare 522. and continued 378. yeares: The Kings of this countrey subdued at length all the other sixe Kingdomes, making all the South part of this Iland one Monarchy.

The fift was the Kingdome of Northumberland, contayning the Countreys betwixt *Humber* and *Scotland*, and had his beginning of the Saxon *ſda*, in the yeare of our Lord 547. This continued the terme of 409 yeares, firſt vnder the Saxons, and then vnder the *Danes*.

The ſixt Kingdome was of the Eaſt-Saxons, or *Effex*, which began by the Saxon *Sebert*, in the yeare 614. and continued till the eight yeare of *Edward* the Elder, 293. yeares.

The ſeuenth Kingdome was of *Mercia*, containing *Huntingtonſhire*, *Hertfordſhire*, *Gloceſterſhire*, and others, and was the greateſt of all the other, taking his beginning of the Saxon *Penda*, in the yeare 626. and continued from *Penda*, till that *Edward* the elder chaſed out the *Danes*, about 280. yeares.

Theſe ſeuē Kingdomes of the *Saxons*, beſides that of *Wales* and *Scotland*, were all contayned at once in this Iland of *Britaine*, and continued a long ſpace.

Of the fortunate Ilands.

Where the Ayre is of that ſingular temperature, the Earth of that fruitfulneſſe, that
the

the Husband-men haue their Haruſt in March and Aprill. Here all good things doe abound, plenty of fruites, plenty of Grapes, the Woods and Hedges bringing forth excellent Apples of their owne accord. There the Grasse mowed down, in five dayes ſpace will grow vp to the length of a Cubit. At Chriſtmaſſe they haue Summer, and all fruites ripe. The earth yeelds her fruites five or ſix times a yeare. In their ſowing, euery two graines bring forth a thouſand.

Q. Whether are there ſtones ingendred in any place then in the earth?

A. There are, and firſt, the thunder ſtone in the ayre ingendred out of a cold and drie ſubſtance, diuers pretious ſtones breeding in diuers creatures; beſides, (as *Erasmus* writes) a ſtone which ingenders in the body of man, which ſtone may no leſſe inſtruct vs of mortalitie and death, then thoſe ſtones in times paſt which were vſually brought to the Emperour at his Coronation, by the makers of Tombes, that hee might chooſe and direct of what ſort of Marble, or other ſtone, his ſhould be made of.

Ad lectorem: ad meipsum.

*Rumpe mei Lapidem cordis Seruator Iesu,
Ut mollita pio viscera melle fluant.*

Q. What Was the punishment in ancient time for slaues, before Gallies Were.

A. Condemned to the Mill, and those that thus performed the labour of the Horse, or the winde, had a large fillet put about their neckes, that they might not put their hands to their mouthes to eate either the meale or the corne, so that what the Jewes were forbid to doe to the Oxe, these did to men. This is more largely commented vpon by *Thomas Aquinas*, of whom it was said being a boy, he was called for his silence amongst other Schollers, the mute Oxe, but his Master *Albertus Magnus* perceiuing his studious disposition and sharpnesse of wit, sayd, This Oxe, if he begin to Low, will fill all the world with his Lowing.

It is said further of him, that his Master *Albertus* hauing made the statuary of a man, such art was vsed in the resemblance, that with wheelles and engins so cunningly couched and hid therein, it not onely moued the foot, but the tongue and eyes, and spake some words very distinctly. This Statuarie hee conuayed into his Chamber, his
Scholler

Scholler *Aquinas* being busie at his Booke, from whence it went into his Study and spake, he stroke into a great astonishment, rushes vpon it, throwes it downe and breaks it. Oh (quoth *Albertus*) thou hast at an instant destroyed my thirty yeares recreation.

Q. Are the Starres lining creatures or not?

A. They are not, though there are some that affirme the contrary of the Sun, and the Moone, and some Stars, which they say are animate, and the reason is, because they are commanded to run their course. And in *Jeremy*, the Sun is named the Queene of Heauen: and some auerre from the testimony of *Iob*, where he saith, The Starres were not pure in his sight, that therefore they are reasonable creatures, and capeable of vertue and vice.

Q. How is the Pope compared to the Sunne?

A. Of late times it is said of the Pope, that hee is as the Sunne and the greater light, Kings and Emperours are as the Moone, and the lesser light, and receiue their serenitye from the Sunne.

Q. What is the difference betweene the visions of the Sunne and the Moone?

A. Vnder the Sunne is seene conti uall day, euery moment heate and pleasure: he beholds men rising, working, walking, dining,

dining, stirring, guilded trees, and flowery meades, and all this by the light of his owne light, whereas on the other side the Moone walkes by solitary shadowes, and comfortlesse darknesse, heares not the singers in the woods, sees not the labourers in the fieldes, peepes in vpon sleepers and dreamers, so that hee may thinke all mortalls dead.

*Of the Eclipse of the Moone, and of
the Soule.*

*Ut solem tellus lunamque stat inter opacem,
Stat peccatum inter meque Deumque meum.*

As the Interposition of the earth between the Sunne and the Moone, is the Eclipse of that light, so the interposition of sinne betweene GOD and the Soule, is the cause of the Eclipse thereof, and therefore saith the Prophet in the consideration thereof, Thou hast couered thy selfe as with a cloude, so that no prayer may approach thy Sanctuary.

To which purpose, in allusion wherof, saith an Author, hee that looks for stability in the various change of humane affaires, without Eclipse or interposition, may as well expect constancie in the Moone, which sometimes seems full, sometimes empty :
sometimes

sometimes not at all, as it did to the Asse, that drinking in the water thought hee had drunke it vp, because at first hee saw it in the water, and by and by it was gone, being hid vnder a cloud; and which further are illustrated in these Verses following.

*Lusus fortune, variatur imagine Luna,
Cressit, decressit, constans consistere nescit.*

The wheele of Fortune, and the restlesse Ocean,
Are like the Moone, their mistrisse, still in motion.

Q. What Art is that that makes vse of the most vilest things in the world?

A. Physicke makes vse of those things; some wonder were created, as of Scorpions, Flyes, Wasps, Serpents, Toads, and such like, nothing being so vile but serues for some vse, and many herein effectually, according to the Poet:

*Ther's nought so vile that on the earth doth live,
But to the earth some speciall good doth giue.
Nor nought so good, but strain'd from that faire vse.*

*Reuolts from vertue, stumbling on abuse:
Vertue it selfe turnes vice, being misapplyde,
And vice sometimes by action dignifie.*

Pope Alexander the fourth disputed on a
time.

time at his table, Whether the Common-
weale were better to haue many Physicians,
or to bee without : some said, better to bee
without, for 600. yeares was *Rome* without,
and neuer in better health. But his holinelle
affirmed, hee thought otherwise ; for, quoth
hee, if there were no Physicians, the world
would scarce containe her people : A wor-
thy answer of the Pope, for if the Physician
kills the body, he the soule.

Pythagoras calleth Physicke, A diuine
thing: if it bee so, then I hope it cures the
soule, aswell as the body, otherwise the
creature is not sound, if hee bee sicke in the
nobler part.

Q. Which is the principall of all diseases ?

A. Some say, the Plague is principall of
all diseases, as Warre the head of all calami-
ties ; yet gluttony kills more then either the
Plague, Famine, or Sword : for, though all
lose health, yet most betray it this way, e-
specially those, *quibus cœna pana, pulpa cul-
pa, spicula pocula, vagina lagina, praelia pran-
dia* : whose fare is their snare, whose healths
are their sicknesse, whose warres are their
dinners : for more such haue beene hurt by
naked and flattering *Venus*, then by armed
and irefull *Mars*.

Q. What

Q. What Was Theophrastus complaint at his death?

A. That Crowes, and Dawes, and Harts liued so long, being things of so little worth, and mans life was so short, that hee liued not to attaine the full depth of any knowledge and perfection in this world, as it followeth in this Verse:

Vt soli desapiat, nulli sua sufficit atas,

Mors prius à tergo, quam sapiamus adest.

Skill comes so slow, and Death doth so life craue,

That, past the schoole, w^e are entred to the graue.

But wee Christians cease that complaint and say, If wee liue but to know God as we should, wee liue long enough, for in the world to come, all fulnesse of knowledge shall be made manifest vnto vs.

Q. A certaine Hermit learned three leaues, and What Werc they?

A. The Redde, the White, and the Black: the blacke was his perpetuall meditation of Death; the redde, the vertue of Christs passion; and the white, Blessed life.

Sentca saith, hee learned two leaues: Before Age to liue well; in age to dye well: in this early wisdome so to prepare, that after-

after griefe may not seaze vpon passed ioy.

Q Of old men, and why they are called twise children?

A. Not so much for the weaknesse of their age, as for their resemblance otherwise; for first their hayre turnes white, as most childrens are in their infancie: next, they haue baldnesse or scarcitie of hayre: thirdly, want of teeth: fourthly, weakenesse, lightnesse of minde, and childishnesse of manners; and then delight they in the company of children, as if they would call them fellowes; and therefore saith one: Old men that carry their legges in their hands should smell of honesty.

Certaine old men rebuked and threatned diuers young men, for some misdemeanour towards them as they passed by them in a Church-yard: quoth one of the young men, It makes you the more bold, because you are so neere your houses, meaning their graues.

One said, I feare not old age because I haue nothing to accuse mee in it.

Another saith: I feare old age because it comes not alone.

Quid Puer, quid Senex?

Take away the first letters from *Puer*, for
a Boy,

a Boy, and there remaines *Ver*, which signifies the Spring.

Take the two first letters from *Senex*, for an olde man, and there remaines *Nex*, which signifieth Death: and thus are both their Natures expressed in both their Names.

U E R. N E X.

Q. Some Ancients were wont to sweare by the number of foure, and what was the reason of that?

A. Because no number seemed to bee more perfect then this: first, for because there are foure elements, Fire, Ayre, Water, Earth: foure seasons of the yeare, Spring, Summer, Autumne, Winter: foure qualities of all things, hot, cold, moist, and drie: foure parts of the heauens, East, West, South, and North, &c.

Of Monkes.

If *Monachus* for a Monke, signifieth alone, how are they so many? If so many, how are they alone: according to the verse before Englished:

Sic Monachi, cur tot? Si tot, iam quomodo soli?

Of whom thus *S. Bernard* speakes further: *Hypocrita Monachi volunt humiles esse sine despectu, pauperis sine defectu, possessores, sine labore, Martyres sine dolore*: These hypocriti-

hypocriticall Monkes would bee humbled without respect, poore without want, possessors without labour, Martyrs without paine.

Q. Wherefore doe the Jewes Weare the fourth vowel O upon their breasts?

A. One answered thus pleasantly, because it is a letter of griefe for their sinne, in rejecting and crucifying our Saviour Christ. Others, because it is a cypher, and like themselves, of no value or knowledge: Or else, because they living by vsury, this cypher, though it be nothing of it selfe, yet it helpes to increase the summe.

Some compare the Letters to men sitting at a feast, the Vowells to learned and graue men that speake with full sound: halfe vowels, to women and young men that sometimes speake, and then modestly: the mutes to boyes and children, that heare others, speake little themselves, but learne.

Q. Which is the most unnecessary letter in the rowe?

A. K, because C, is of the same sound.

Q. What letters doth God most punish vs withall.

A. F, P, P: *fames, pestis, praelium*: hunger, pestilence, and warre.

Q. What

Q. What two monosyllables are those that trouble the whole world?

A. *Est, & non est*: It is, and it is not: the beginning and progression of every contention and controuersie.

Q. What letters be those that be full voyces, and present the knowledge of things?

A. The Hebrew, where *Aleph* signifieth discipline; *Beth* a house; *Gimel* fulnesse of voyce; *Daleth* bookes: And so there are some that from the fulnesse of the Hebrew letters, doe demonstrate the whole History of Christs birth, passion, and resurrection.

Q. What one Verse is that that containeth in it the whole Alphabet?

A. *Gaza frequens, lybicos duxit Carthago triumphos.*

So this verse containes almost all parts of speech in Grammer:

Verbum dans mihi Christe tuum, non das mihi verba.

Such comfort to my heart, O Christ,
thy Word to mee affords,
That it is more then if the world
should bring me all her words.

Q. What language would Children speake if they were not taught?

A. *Quintilian* tells of a King, that for
con-

conclusion caused certaine children to bee brought vp in a Wood, by one that was dumbe, which in the end did pronounce some vnperfect sound, which could not bee made a speech: Like to that is the Iesuits report of King *Magor*, that caused thirtie Infants to bee shut vp in a solitary place, where though they were attended vpon with all necessities, yet they should neuer heare voyce, to the end, the King might trie what language they would speake, because of that countries religion he would be of: but the King lost his ayme, for none of them spake distinctly any Language; and so the King is still of no Religion.

Ballum Grammaticale.

There is a warre in words, as there is in Grammer, the Schoole-mistris of words: where the Verbe challengeth the worthiest part to her selfe, for which hee alledgeth many reasons: the Noun resisteth them, and saith without her no speech can stand, as in this example following, where is a diuers signification in neerenesse of words,
Claua ferit, Clausus firmat, Clauisq; recludit,
 Club strikes, Nayle fastens, Key shuts.
Parere vult mulier, sed non parere marito.

A WO-

A woman will bring forth, but not obey
her husband.

*Tange Lyram digitis, Lyram fac arator in
agris.*

Sulcus agri Lira est, dat Lyra tactu sonum.

And in this last there is *Lyra* for the Harpe,
and *Lira* for a Furrow; the one for the
ground, the other for the sound.

There is also, as is there Myſtery in words,
many myſteries in writing; the Iuyce of an
Onyon will not be read vnleſſe you dry the
Paper: Some other cannot be read vnleſſe
the Paper bee wet. Some write placing D.
for A, and A, for D, and ſo of the reſt; a ſe-
cret kinde.

*Q. Who were the beſt Orators, and what is
the chiefſt uſe of Oratory?*

*A. Tully, and Demosthenes; Tully was
admired more for his tongue then for his
heart: Aristotle more for his heart then his
tongue: Plato for both. It is ſaid of Tully,
that he had none like him: of Demosthenes,
that hee had few. And for Oratory: as wit
is the ornament of man, ſo eloquence is
the ornament of wit, which doth no way ſo
much become it ſelfe, as displaying the pow-
er thereof in perſwading to truth, and diſ-
ſwading from falſhood, with that violence
forcing*

forcing to the end the hardest heart, as the
Axe falleth vpon the Adamant.

*Q. What is the difference betweene Logicke
and Rhethoricke.*

*A. Rhethoricke discloseth the hidden
Sayles of speech, Logicke forceth it forward
with Oares. Cleanthes being asked the dif-
ference betweene Rhethoricke and Logicke,
first he clucht his fist, and then hee shewed
it open.*

*It is said of Crisippus, that he was so bent to
his acute Logickall positions, that he would
haue famished at his table; if his maide Me-
lissa had not put meat into his mouth.*

*Q. Some of Ouids friends wist him to take
three verses out of his epistles that they disliked,
and what was his answer?*

*A. No, quoth he, that face seemes fai-
rest that hath some moale.*

Problemata.

*Dic mihi quid queso toto jam regnat in orbo,
Dic tribus hoc verbis litterulisq; tribus.*

Respondeo.

*Non verbis tribus sed una respondeo voce,
Ius vel transpositis vis male literulis.
Ius & vis apicis, paruo discrimine distans,
Ius nunc mundus habet, vim quia semper habet.*
Englished.

Englified.

A Probleme.

What thing is that that doth with most
men raigne?

Tell mee but in three words, and make it
plaine.

The answer.

I will not take three words, but one to tell;
This right or wrong, that doth in one word
dwell,

Three words there are, three letters, and the
same

From which the world hath right wrapt in
wrongs name.

Lex in the Latine tongue is the feminine
gender, in the Greeke the masculine; which
is the best as they say; because shee should
rule as a man, and not bee over-ruled as a
woman; and therefore for the even sway
thereof it is called the Kings right hand,
because by it Kings raigne, and Kingdomes
without it are so farre from flourishing, that
they be neerer perishing; for a Kingdome
without Iustice, is like a Shippe without a
Rudder in the middest of the Sea, and vnder
it good men doe according to the lawes, euill
men suffer according to the lawes.

*Q. How many are they among all other fa-
culties*

culties that the whole World is governed by ?

A. Three : Diuinitie , Law, and Physicke ; according to the Verse :

*Theologis animam subiecit lapsus Adami,
Et corpus medicis, & bona Iuridicis.*

Our soules , our bodies , goods , by Adams fall,

Are to Diuines , Physitians , Lawyers thrall.

Q. What is the reason that Truth lasts so long ?

A. Because it is the image of God ; but another, in consideration of our times, said, because it was so feldome worne : according as these verses seeme to import :

Omnibus rebus iam peractis,

Nulla fides est in factis,

Mel in ore, verba lactis,

Fel in sorde, fraus in factis.

Englised.

All things finisht now and ended,

Nothing's spoken that's intended.

Where milke and honey words proceed,

There's gall i'th heart, deccit i'th deed.

Q. Is it all one thing to lye, and to tell a lye ?

A. Not, for he which lyes is not deceiued himselfe, but seekes to deceiue another ; but hee which tels a lye is deceiued himselfe :

there.

therefore a good man must take heed that hee doe not lye, a wise man that hee doe not tell a lye; though most now with *Malchus* servant haue their right eare cut off that they can heare nothing rightly, nor speake any thing truely, which is a most hatefull vice: but let euery good man say, *Ita me veritas amet, & ego veritatem, tanquam animam meam, qua est rara avis in terris*: so I loue truth, and truth loue mee, as mine owne soule; though this bee somewhat a rare bird in these times.

Q. Is faith to bee kept With an enemy?

A. It is: for we are not so much to consider to whom, as by whom we haue sworne; and therefore hee is found much faithfuller then thou, which beleeuing thee, hauing sworne by the name of God, hath beene deceiued; then thou that by that meanes hast deceiued him, though nothing be now more common then so to deceiue.

*The Oath Which the ancients swore by,
called Ioues Stone.*

This oath they held very sacred, for he that swore, was to hold in one hand a stone, and then to pronounce these words: *If knowing I deceiue, Jupiter cast me from my goods, from*
rey

my countrey, and from all happinesse, as I cast away this stone.

Q. From Whom for the most part doe wee heare truth?

A. Si secretorum seriem vis noscere rerum, Ebrins, inspiens, pueri, dicent tibi verum.

Expounded.

From childishnesse, from sleepe, from the foolish, from the drunke, from the mad.

Lewis 11. was wont to say, all things were plentie in his Court, but onely truth was scarce. Of which saith *Tully* in the commendation thereof, it hath so much power, that by no deceit, wit or cunning, it can bee ouerthrowne; and although it hath neither patron nor defender, yet it defends it selfe, and is like the blood of the Goat, that will break the very stone to appeare.

Q. What thing is that which for the most part wants successors?

A. Vertue and Truth; for though a man may bequeath his goods by testament, yet can he neither vertue nor honesty.

Q. What is meant by the Riddle in Virgil, 1. Dic quibus in terris, &c.

Englised.

1. Tell me in what part of the earth thou can behold, looking vp, but three yards of heauen?

2. Tell

2. Tell mee in what part of the earth flowers grow inscribed with the names of Kings? &c.

A. Of the first some vnderstand this to bee meant of the diggers in siluer Mynes, out of which if any one look vp from thence he cannot behold aboue three yards of heauen. And for the second, of these flowers it is thought he meant gold and siluer, which being coyned into money, is inscribed with the names of Kings, and the most pretious Roses among men; and yet *Virgil* himselfe then liuing, being asked this question, said, he stucke that crosse in Grammar to torment curious Readers and interpreters.

Golt. Dictio scripta per l, germanica, grata cuique est

Gott. Est tamen l, dempta vox canobilior.

Gold. This German word with *l* is large of fame,

God. But *l* substracted, the most noble name.

Germani cunctos possunt perferre labores,

Vtinam possent tam bene ferre sitim.

The *Germanes* to all labours them inure,

O that they could but thirst as well endure.

Cleobulus Riddle of the yeare.

There is a Father which hath twice ~~Exe~~
Sonnes, and they haue thirty Daughters a-
peece party-coloured, hauing one checke
white and the other black, and they neuer see
one anothers face, nor liue above 24. houres.

Q. There is a thing that is neither Fire, nor
Moone, nor Starre, and yet with those it shines
orely in the night, and what may that bee?

A. The Glow-worme.

Q. What is that that stands still on one foot,
and with the other wakes round?

A. A payre of Compasses.

*The Crocodiles sillogisme she proposed
to the Woman whose childe
she had gotten.*

If quoth shee thou shalt tell me true what
I intend, I will giue thee thy Sonne: quoth
shee, That thou wilt not restore him mee;
now therefore giue him mee because I haue
told true: Why then, quoth shee, if I doe re-
store him thee thou hast not told true, and
therefore I will keepe him.

To which purpose one thus asked his fer-
uant, Art not thou a lyer? tell mee true, but
his sophisticall servant sayd, If I be a lyer,
how

how wilt thou that I tell true: If I be a lyer,
I will say I am such a one, that thou mayest
know me not to be such a one.

Resolve this Riddle.

The *Cretanes* are lyers, saith *Epimenides*,
hee himselfe being a *Cretane*, now if the *Cre-*
tanes bee not lyers, *Epimenides* lyed: if the
Cretanes bee lyers, how did *Epimenides* tell
true, he himselfe being a *Cretane*?

I will now put thee some questions to
finde an answer for thy selfe, to see if thou
canst yet swim without Corke.

Q. Since there is no new thing vnder the
Sunne, how comes it that in this old world
some say, they haue found out a new.

When *St. Paul* wrote to the *Romanes*, why
did he not write to the *Pops*?

Obiurgatory Letters came to *Iehoram* a
wicked King, written by *Elias* the Prophet,
when *Elias* was translated into Heauen his
Father *Iosaphat* liuing, now tell mee when
and where these Letters were written, and
by whom they were sent? *Paral. 2.21.*

Q. How comes it that some blacke stones
draw white lines, and white silver blacke
lines?

Mille Boues pascunt, vitulorum millia centū

Musca super vitulū quemlibet una sedet.

Enlished.

In a faire Meddow fed a thousand Oxen,
and one hundred thousand Calues, and vp-
on euery one of these sate a Fly, now tell me
how many legs there were in all.

Two young men carried Egges, and as
they trauelled by the way, at last the one
said to the other, If thou giue me one of thy
Egges, I shall haue as many as thou: to whom
the other replied, but if thou giue me one of
thine, I shall haue twice as many as thou.
Now I would aske, how many did each of
these carry?

Tot prior ena tulit quot lustrum continet annus.
Posterior vaga quot sidera mundus habet.

5

7

A certaine Marriner transporting thirty
Passengers in a Ship, of which fifteene were
Christians, and fifteene Iewes, there arose a
great tempest, so that the Ship could not be
safe, vnlesse at least halfe of the goodz and
halfe of the men be throwne ouer-boord to
lighten it, and then they began among
themselues to debate and agree after what
manner this should be done, at last they
were content, that the Master should set
them

them all in a round circle, beginning where he would, and so euery ninth man should be throwne ouer till 15. were gone, the Master sparing the Christians, so ordered and placed them, that euery ninth man was a Jew; and so the Christians were safe, and all the Jewes lost.

Q. But how was this done?

A. First he placed them in this order: 4. Christians, 5 Jewes; 2. Christians, 1. Jew; 3. Christians, 1. Jew; 1. Christian, 2. Jewes; 2. Christians, 3. Jewes; 1. Christian, 2. Jewes; 2. Christians one Jew: and hee began to number from the first of the 4. Christians as for example.

CCCC.IIIII.CC.I.CCC.I.C.II.CC.III.
C.II.CC.I.

Q. What labours of all other are the most glorious?

A. Docentis, Imperantis in bello, Præcantis, parturientis.

Of him that teacheth, of him that commandeth in warre, of him that prayeth, of her that bringeth forth; the vulgar say, the labour of the hand, but the wise say, that of the minde, which not onely wearies the bo-

dy but dryes vp the bones, and hastens old age and death, whereas the other is healthfull to both. A certaine woman told King *Antigonus* that he was happy; because he was a King: O mother, quoth hee, if thou didst know the many cares that are worne with this Diadem, thou wouldest not take it vp from the durt.

Some say the care of the Magistrate, although much lies vpon the Churchman, but more vpon the Magistrate that hath not only the care of soules, but of bodies and goods, and therefore they are called gods.

For the care and paine in childe-bearing, no man doubts, and experience maketh manifest the miserable mother, to haue anxiety and grieve of mind before, in, and after; and the more, that when she hath brought forth, it is the enemy of God, and effect of her sinne, insomuch that one woman said shee had rather die ten times in the warres, then once to hazard the danger of childe-birth. Thus *Luther* distinguisheth of these labours.

<i>Sudor</i>	{	<i>Oeconomicus</i>	{	est	{	<i>magnus,</i>
		<i>Politicus</i>				<i>maior,</i>
		<i>Ecclesiasticus</i>				<i>maximus.</i>

The labour of the { Husband-
man
Magistrate
Minister } is { Great.
Greater.
Greatest of
all.

Yet since the vulgar lightly esteeme this labour of the minde, and thinke much that their labour of body should so farre extend to maintaine the honour and leasure of minde, I will thus propose an example, When Cat- tell could speake, it is said the Sheep said vn- to their Master, wee thinke wee haue had measure at thy hands, in that thou takest from vs both Wooll, and Cheese, & Lambs, and without allowance from thee, turnest vs to seeke our liuing from the earth, when to thy Dog that yeelds thee none of these com- forts thou impartest thy bread from thine owne hand: but then the Dog replied, All this I haue, and deservedly, it is to mee due, for I am hee that preserues and keepes you from the theft of man, and from the rapine of the Wolfe: The Sheep hearing that, was content the Dog should haue a greater al- lowance.

St. *Martin* seeing a Sheep new shorne said, this beast hath fulfilled the Comman- dement, for shee hauing two cotes, hath gi- uen one to him that wanted.

Of *I: Hus*, and *M: Luther*.

Of *Hus* his aduersaries were wont to say, that hee had the sound of the Goose, but hee Prophefied, that after a 100. yeares a Swan should come, whose shriller note should more tingle their eares and oppose their errors, whose fore-runner hee was, they burned his bones many yeares after, but cannot deface his memoriall, and *Luther* which was this Swan, did accordingly after succeed.

This graue and reuerend man vpon a time reprobuing a disordered, lustfull, and irefull liuer, was answered by him, that his exorbitant and irregular life proceeded from the corrupt motions and affections of his heart, which hee had laboured but could not suppress: No (quoth he) why, though it bee impossible for you to forbid the birds to flye ouer your head, yet notwithstanding you may keepe them from making their nests in the hayre.

Q. What Creatures are those that excell man in the senses?

A. The Bore in hearing, the Spider in touching, the Eagle in seeing, the Ape in tasting, the Vultur in smelling, according to this following verse here formerly expounded.

*Nos Aper auditu præcellit, aranea tactu,
Vultur odoratu, lix visu, simia gustu.*

Q. When is durt handled by durt?

A. When the Potter worketh his vessell.

*Q. What house-hold Creatures are those,
Which neuer by nature grow gentle to a mans
hand, nor neuer by Art?*

A. The Fly, the Swallow, and the Mouſe.

*Q. What Creatures of all other are the most
slowest, and most swiftest?*

A. The Snaile, and the Eagle, which vpon a contention betweene them whether should come first to a place, three dayes were assigned them, during which time the Eagle trusting to her present swiftnes, loytered and deferred so long to the last, that the Snaile crept there before her. This fable admonisheth continuall progression and study, to bee more effectuell to attaine wisdom, then the seldome hasty snatches of the too confident in his owne abilitie and strength.

*Q. What Citie is that that is founded in the
waters, compassed in with waters, and hath no
other Walls but the Sea?*

*A. Venice, situate in the bosome of the
Adriaticke Sea, which hath continued vnshaken or vnconquered since the first building 1149. yeares, and at this present fa-*

nous in Buildings, Riches, and gouernment.

Q. Whereupon did the Ancients name England?

A. England ab Angulo, as being an Argill of the World, ingirdled round about by the Sea, no where imbracing the Continent, hauing within it plenty of all things, and comely personages their possessors, as St. Gregory on a time said, seeing certaine English youths at Rome, Well may you be called Angli, English, quia vultu nitent vt Angeli, because their faces shine like Angels.

Q. What is that that being blinde it selfe leades the blinde, and beares him that beares it?

A. A Staffe.

Q. What is the Proverb of going to Rome?

A. Hee that goes first to Rome sees a bad man; hee that goes the second time, meetes with him; he that goes the third time brings him home: as one said of a lewd woman, hee that looks vpon her with delight, is in his way to Hell; hee that talkes with her, mends his pace; and hee that inioyes her, is at his iourneys end.

Q. How should man and woman be made like in Mariage?

A. Let

A. Let the man bee inferiour in state and birth, and then mariage makes them equall, shee the better descent and substance, hee in sense and sexe.

Solon the Philosopher said vpon the marriage of his friends daughter, Whosoeuer this way hath got a good sonne in law, hath found a Sonne, or rather better then a Son: but who so hath found an euill one, hath lost a daughter. Likewise, another Philosopher hauing lost his wife, said, O Philosophy, thy precepts are tyrannicall, for thou biddest vs loue, and if wee lose that wee loue, thou biddest vs not grieue.

Q. By what meanes shall a young Papist Wench bee as it were, but a Wife and a Widow, and bee sure to keepe fasting dayes and nights enough?

A. By marying with an old and impotent husband: But the quietest marriage, saith one, is that, when the wife is blinde and the husband deafe.

Q. *Quid facies Veneris faciam cum veneris anse?*

A. *Ne sedeas, sed eas: ne pereas, per eas?*

The conceite of these Verses lies in the Latine words which cannot bee exprested in the English: the question; *What wilt thou doe*

When

when thou comdest before the face of Venus?
The answer: I will goe and not stay, lest I perish in that way.

Q. What was the saying in ancient time concerning friends?

A. That it was good to haue friends, but bad to need their helpe; for friendship now a daies depends vpon great fortune and little need: for as the Poet said:

Who ne're wants shall neuer lacke a friend,
And who in want a hollow friend doth try,
Directly seasons him his enemy.

But, say wee, such a one as is only a friend in words, is as bad as him that coynes false money; and therefore:

*Fide sed ante vide, qui fedit nec bene vidit
Fallitur: ergo vide ne capiare fide.*

He that trusts before he try,
May repent before hee dyc.

Socrates being reprov'd by his wife, for that hee had prepared no better fare for his friends: quoth hee, if they be our friends, they will not care; if they bee not, wee will not care: if they bee good, here is enough; if they be bad, here is too much.

Q. Why is gold esteemed the most pretious of all mettals?

A. Not only because it endures the fire,
but

but for many other causes, pure gold expels poyson, and therefore it poyson be put into a cup of gold, there will bee a boyling and struggling strife to expell it: it is restorative and physicall both in body and state, the winde and the calme both of Sea and Land; and the prise, for which so many toyle and fight: and yet is Iron more necessary for mans vse many waies then it. In *Europe*, Iron is esteemed at a low rate because of the plenty, but in the Indies it hath beene esteemed dearer then gold, where wee haue sometimes known fourteene pound of Iron to haue been exchanged for 250. pound of gold; and where this is of no value, their contention is of no force: for, in the Indies, a whole household will liue quietly vnder one rooffe together, and that rooffe, but of some large shell; and lighted night and day with the lights of heauen, the Sunne and the Moone, which condemnes our discords and couetous dispositions, where we rapine our selues to our graues, and then leaue it to our posterity; according to the Verse:

Dum potui rapui. rapiatis quando potestis.

Q. *Whereof was money at first?*

A. At first it was Tinne, after Siluer, last of all Gold, quite opposite to the times and manners,

manners, for they were first golden, after silver, but now we haue the Tinne and Iron age: and thus is the wine changed with the vessell.

Q. What gaine is the most lawfull & honest?

A. Not Vsurie; that like the Viper, eates off the fathers head, that lends, and the mothers bowels that borrowes. The most secure and honest gaine is husbandry: as one thus hath it, to seeke gaine by Wars is wickednesse; by Sea, dangerous; by deceit, sinfull: by husbandry lawfull. For first, if thou respect the health of thy body, which is to bee reckoned among the chiefe goods, no life more wholesome: if frugality, no where more vsfull: if vncorrupted gaine, no where more innocent: if integrity of life, no where lesse tainted.

Q. Who are those that haue sed others ears with their owne harmes?

A. Souldiers in the Low-Countries and Germany.

Q. Who are those that fortune seldome fauours?

A. The ouertimerous man; for, his owne feare presents some difficulty to discourage euen in matters of most easie atchieuement: and therefore as the Poet said:

Quisquis

*Quisquis apes, undasque timet, spinasq. roseti,
Non mel, non pisces, non feret ille rosas.*

Who feares the Bee, the Water, pricke o'th
Role,
Shall haue no Hony, Fish, nor Flowers for's
nose.

Or thus :

Who feares a Sentence, or an old mans Saw,
Shall by a painted cloth be kept in awe.

And therefore, *Audaces fortuna iuuat.*

Q. What is the meaning of these words,
when wee say, *As safe as a fish?*

A. Because when all other creatures perished in the deluge, the Fishes were onely safe : And of that when wee say, *As dumbe as a Fish* ; because no creature but can make some kinde of noyse or sound, but onely the fish, that is solely mute.

Q. Is that compact lawfull betweene the lining, that the first dead should returne to the longer lined, and shew the estate of the other world ?

A. In Poperie it is and hath beene vsuall, for so say they, *Marcellus Ficinus* returned after his death, and shewed where hee had beene, and what hee had seene. But wee are taught other wise, that we are not to seeke truth from the dead, neither could the Glutton

ton obtaine that *Lazarus* should forewarne his brethren.

Of the six Voyces in Musicke.

Fama latere nequit, micat ut Sol inclita virtus,

Fame and Vertue can bee no more hid then the Sunne.

Q. Who be those that for the most part sing to them that either sleepe or cry?

A. Nurfes.

Q. Who is the best Arithmetician of all other?

A. God, for hee hath made all things in number, weight, and measure: likewise he numbers the Starres, our teares, the hayres of our heads, our dayes, our bones, &c.

Pythagoras opinion of leauing pictures behind men for a memoriall to their posterity, whereof hee saith; the body is but the case of the minde, and hee sees and knowes the least part of man that sees or knowes onely his body, which more cannot bee pictured: therefore saith hee, those that leaue but the picture of the body; leaue but an image of an Image to posterity.

Of the good of learned men.

When the Plague had consumed all Greece, *Hippocrates*, by firing a whole wood, purged

purged the ayre. So Tully, by his wisdome rescued Rome from the conspiracy of Cateline, and therefore was called *Pater Patria*; of whom one thus writ :

*Defendi, tenui, vici, face, cade, cruce,
Civit, Dux, Consul, &c.* see Virgil.

Q. What two wonderfull men were those, the one whercof was a traveller thorow the Sea, and the other a Waggoner through the ayre?

A. Moses and Elias.

Q. What were the names of those two theeves that were crucified with Christ?

A. *Dismas* and *Gesmas*, as some Authors doe auerre, *Dismas* the happy, and *Gesmas* the wretched, according to the verse :

Gesmas damnatur, Dismas ad astra leuatur.

Englised.

Dismas the happy to repent though late,
For though at last his sorrow yet was true :
Gesmas that dide in his most wretched state,
Was the vnhappy that no mercy knew.

Q. What foure things are those that overcome one another.

A. 1. Death ouercomes man.

2. Fame ouercomes Death.

3. Time ouercomes Fame.

4. Eternity ouercomes time.

Q. 3. Oc.

Q. 3. Occasions many times moue debate, and what are they.

- A.* 1. To talke to him that is angry.
 2. To fend him of an errand that is weary.
 3. To wake a man out of his sleepe.

Q. Three things should be alwaies at home, and what are they.

A. The Hearroost, the Cat, and a Beautifull wife.

Q. How many things are required in a Woman to be perfectly beautifull.

A. It is said that all the beauties in the world serue to make vp but one perfect beautie, where one brings a good cheeke, another a handsome nose, the third a faire fore-head, one is wise till shee speakes, another handsome till shee goes, a third pretty till she laughs, one hath a slender body, another a pleasant speech, and some other a comely gate, all which must concur to make vp one absolute beauty.

Some other there are that say that a Woman to be perfectly beautifull, should haue all these indowments and oppositions, that is to say, 3. Hard, 3. Soft, 3. Short, 3. Long, 3. Blacke, 3. White. 3. Hard, her breasts and Buttocks, 3. Soft, her two hands and her belly; 3. Short, her nose and her two feet;

3. long

3. Long, her fingers and her side. 3. Blacke, her eyes and her hayre; 3. Red, her cheekes and her lips; 3. White, her thighes and her necke.

*All these faire letters in one golden booke,
What Cynick might be blam'd to unclasse and
looke.*

But now for the most part in steed
of all, or many times any.

*White tyres and Clothes our iudgements bri-
bed bee,*

And woman is least part of What wee see.

*Q. The old saying is, a good Horse should
have 15. properties from other creatures, and
What are they?*

*A. 3. Of a Man; 3. of a Woman; 3. of a
Foxe; 3. Of a Hare, and 3. of an Asse.*

3. Of a man, that is bold, proud, and Hardy.

*3. Of a Woman, faire breasted, faire hayre,
easie to leape vpon.*

*3. Of a Hare, a great eye, a swift foot, and a
drye head.*

*3. Of an Asse, a bigge chine, a flat legg, and
a good hoofe.*

*3. Of a Fox, a fayre Tayle, short eares, and
a good Trott.*

Q. What

Q. What three properties are principally required in a good fukeeper?

A. 1. To be as patient as Iob, 2. to be as prouident as Phylemon, 3. as merry as Hector.

Wisely liberall, and cheerefully frugall, sometimes to impart to his friends; for as one writes:

*Two dishes well dressed, and welcome withall,
Both pleaseth thy guests, and becommeth thy
Hall.*

And as another saith:

*Dat bene, dat malum, qui dat cum munere
vultum.*

Who kindly doth small gifts bestow,
Out peyseth great with churlish shew.

Q. Wherefore hath it auntiently beene accounted good lucke if a Wolfe crosse our way, but ill lucke if a Hare crosse it.

A. Our Ancesters in times past, as they were merry conceited, so were they witty; and thence it grew, that they held it good lucke if a Wolfe crost the way, and was gone without any more danger or trouble, but ill lucke if a Hare crost and escaped them, that they had not taken her.

*Q. What three Churches are those that
haue*

have their severall prerogatives before any other in this Land?

A. Pauls, Westminster, and Salisbury; Pauls for her Antiquity, spaciousnesse, and strength, Westminster for Curiosity and Workmanship, being 52. yeares in building, as it is afore recited. Salisbury for variety of Pillars, Windowes and Gates. Secondly, Pauls for the continuall society of the living, Westminster for her Royall Sepulture of the dead, *SALISBURY* for her trypartite Calculation of the yeare, hauing in it as many Windowes, Pillars and Gates, as there are dayes, houres, and Moneths in the yeare, of which a famous Antiquary thus writeth:

*Wonders to tell how many dayes,
In one whole yeare there beene:
So many Windowes in one Church
Men say are to be seene.
So many Pillars cast by Art,
Of Marble there appeare;
As there be houres in iust account,
Throughout a complete yeare:
So many Gates doe entry gine,
As moneths one yeare doe make,
A thing well knowne for truth,
Though most it for a fable take,*

Vnto which may likewise as a fourth bee added though inferiour to the rest, for spaciousnesse and bulke, yet famous for the roundnesse, neatnesse, and Monument therein preserved, of which it is thus deliuered, *Heracitus* Patriarch of *Ierusalem* Consecrated a Church for Knights Templers, so called at the first institution, about the yeare of our Lord, 1113.

And at that time they dwelt in a part of the Temple hard by the Sepulchre, whereof they were so named : and vowed to defend the Christian Religion, and the holy Land, and Pilgrims going to visite the Lords Sepulchre against Turkes and Infidells, some of their Images are to bee seene with their legs acrosse, for so they were laid buried in that age, that had taken vp the Crosse (as they termed it to serue in the Holy Land, amongst whom was *William Marshall* the elder, a most powerfull man in his time, *William* and *Gilbert* his Sonnes Marshalls of *England*, and Earles of *Penbrooke*, vpon *William* the elder his Tombe some yeares since was read in the vpper part *Comes Penbrochie*, and on his side this verse :

Miles eram martis,

Mars multos vicerit armis.

In processe of time when with insatiable greedinesse, they had hoorded vp great wealth, by withdrawing Tythes from the Church, appropriating spirituall livings to themselves and other bad meanes, their riches turned to their ruine, for they fell at variance with other religious orders reiecting their obedience to the Patriarch, procured enuy of the common sort, and in the yeare 1312. this order was condemned of impiety, and by the Popes authority vtterly abolished, and the possessions assigned to the hospitalier Knights of Saint *Iohns of Jerusalem*.

It is apparent out of ancient Records, that this place after the expulsion of the templers, was the seate and habitation of *Thomas Earle of Lancaster*, and of *Sir Hugh Spencer*, *K. Edward the seconds* Minion, afterward of *Sir Aymer de Valence Earle of Pembroke*, and in the end turned into two Colledges or Innes of Courts, & so much of the Temples, the antiquity thereof and the Monuments therein.

Graves-Inne is so called, because it was anciently the dwelling house of the Lord *Gray of Wilton*; *Lincolnes Inne* of the Earles of *Lincolne*.

Q. What three Rivers are those that have
the

the precedency before others.

A. Thames, Seuerne, and Trent; Thames renowned for the stately buildings shee passeth by, and for Swans, and Ships that shee beareth; Seuerne for her swiftnesse and beautifull shores; Trent for her variety of floods and Fish, which some thinke to bee so called of Trent a French word, which signifieth 30. because it is said shee beareth 30, seuerall sorts of fish, and thirty Riuer fall into her flood.

Q. What Forrest was that which was erected out of the ruines of most Churches, Townes and Villages, of any other in this Kingdome?

A. New-Forrest in Hampshire, which William the Conquerour to erect, pulled downe 36. Churches, all the Townes and Villages and houses farre and neere, and brought all within 30. miles compasse to a Forrest for wilde beasts, for which heynous offence the judgement of God soone overtooke his posterity, for William Rufus his second Sonne, King of England in this Forrest was shot thotow as he was Hunting, by Walter Terrill, shooting at a Hart, and so died, one of his other was blasted with a pestilent ayre, his Grand-childc pursuing his chase

chafe was there hanged amongst bowes and
so ended his life; and thus much of this large
Forrest in this short discourse, for example
and History.

*And now as at English feasts so 7 regret,
Matter more light to make the end more sweet.*

The Proposition and resolution of
the Garland.

BETWIXT two Sutors sat a Lady fayre,
Vpon her head a Garland shee did weare:
And of th'inamoured two, the first alone,
A garland wore like her; the other none,
From her own head she took the Wreath she wore
And on him plac't it that had none before:
And then these Louers browes were both about
Beset with Garlands and shee sat without,
Beholding then these riuals, on each side
Of her thus plac't, and deck't in all their pride.
She from the first mans head the Wreath he had,
Tooke off, & therewith her own browes she clad:
And now this Lady and the second were
In Garlands deck't, and the first man sat bare.
Now which did she loue best; of him to Whom
She gaue, or him shee tooke the Garland from?

Replie.

IN my conceit, she him would soonest haue,
From whom shee tooke; not him to Whom shee
gaue.

For, to bestow, diners respects may moue,
 But, to receiue, none should perswade but loue.
 She grac't him much, on whom her wreath shee
 plac't.

But him whose wreath she wore, she much more
 grac't.

For, where she giues, she there a seruant makes,
 But makes her selfe a seruant where she takes:
 Then where she takes she honours most, & where
 She doth most honour, shee most loue doth beare.

NO T borne, N O T dead, N O T chri-
 stned, N O T begot.

LOE, here she lies, that was, & that was not.
 She dide, was born, begot, baptiz'd; & more,
 Was in her life not honest, not a whore.

Reader, behold a wonder rarely wrought,
 Which whilst thou seem'st to reade, thou
 readest not.

Vpon the Popes mending of the
 E P H E M E R I D E S.

*Iam diu Ephimerides, correxit Papa, nefandam
 Doctrinam & vitam ut corrigat, ecquis erit.*

Q. To whom are blowes most due?

A. *Nax, Affinus, Campana, piger sine ver-
 bera cessans,*

*Hec dura, hic tardus, hec tacit, ille jacit,
 Sed simul ut ferri plagam sensere, vel ulmi,
 Hec cadit, hic pergit, hac sonat, ille studet.*

Englished.

Englised.

The Nut, Asse, Bell, and slothfull Hinde;
Hard, slow, still, sluggish lie:
But when their seuerall stripes they finde,
They fall, crawle, call, & learn, infor it herby.

Or thus:

The Nut falls downe, the Asse creepes on,
The Bell full lowd doth crye:
The sloathfull leernes, and seuerall stripes
Makes each their vertues trye.

*Vir, Si caput accipias, summo cū ventre vigeat
Tus, Sume pedes imo cū ventre, & seruiet aris,
Virus fmo cōfiscet mortem, sine ventre hiberni,
Vis, Dexter pes capiti si iungitur, opprimis
hostes,*

*Rus, Cum pedibus ventrem ferro proscindit
arator;*

Virtus, Si capias totū, Laudē mortalibus affert
The Epitaph of a Begger.

*Nulla mihi vna domus, ac nunc certa sepulcro est
Vita paupertas, Mors mihi diuitia,
Vita mihi exilium, requies est certa sepulchrū,
Vivus eram nudus, mortuus ecce tegor.*

Englised.

No house I liuing found, but dead a graue,
And in that as much roome as rich men haue
My life was banishment, in death here raked
I me cloath'd and couered that in life went
naked.

*Est quaedam scribenda notis bis quatuor arbor,
Simposijs aptas ferre sucta nuces*

*Unde notas si tres postremas dempseris, inter
Mille alias unum vix reperisse queas.*

A tree there is, eight letters doth expresse
The name and nature; but three last being
gone,

It signifies a thing you well may guesse,
So rare, that in a thousand scarce ther's one.

It is said of *Castanea* for a Chest-nut, take
away the three last letters, and it is *Cast*,
Chast: a thing so rare, as saith one: If dreams
and wishes had been true, since Popery, there
had bin scarce a maid found to make a Nun.

Quidnam illud,

*Materia infelix, detracta cadavere forma
Tam varia, ut nec ego me mihi nosse queam,
Haud melius fatum, nam pendeo more latronis,
Ingenium sic me furis habere putant.
Si dederis, seruo, servatum reddo petenti,
Non nisi at auriculis tracta referre volo.*

Englished.

Unhappy matter from a carcasie dead.
I first was stript from it that had me bred,
Vnto no better fate, but to betray,
And bound a prisoner that I cannot stay,
Cut was I to be hang'd downe to the knee,
But some are better hang'd for cutting me.

What's

What's giuen I safely keep, and back restore,
But first I'me pull'd by th' eares to ope my
doore. *A Purse.*

Some short Discourses and Stories.

Two Cardinalls, familiar acquaintances,
came to a conceited Painters shop in Venice,
to behold the pictures of St. *Peter* and *Paul*,
and in the way of merriment they told him
he had made their faces too red: O, quoth he,
that was my chiefe care, and such they are
in heaven, blushing to see how and by what
men this Church is now gouerned, and by
their pretended successors.

A certaine Heathen King drawne by a
reuerend Bishop to Christianity, and to bee
baptized, and hauing put one foot into the
water, and about to set in the other, he drew
it backe, and first asked where hee thought
the greatest part of his Ancestors were, and
hearing the greatest part to bee in hell, hee
plucks backe his foot and said, It was more
fit to follow the greater number then the
lesse, and so would goe no further therein,
and within three dayes after dyed.

Alexander the Great bid a Philosopher
whom he loued, aske what he would of him
and he would giue it; he asked immortality;
(quoth he) How can I being a mortall man

giue thee that? Why then (quoth he) if thou acknowledge thy selfe so, why dost thou not rest in thine owne Kingdome, but sets all the world against thee, and thy selfe against all the world, as if thou shouldest neuer dye.

Alcitha, the mother of *St. Bernard*, dreamed that she saw a white whelp in her belly, and heard him barking; which after being expounded, from thence was prophesied, that she should be the mother of such a whelp which should bee a keeper of the house of God, and a great barker against his enemies; which afterwards was totally verified.

One told King *Alphonfus* that hee dreamed hee would giue him a bagge of gold; But (quoth the King) you are no good Christian if you hold dreames to be true.

One came to a tradesman in the seeming habit of a Scholler, and desired something to support his necessity: who demanded of him first what he had beene, and what hee now profest: (quoth he) I haue beene a traueller, am a Scholler, and professe the seuen liberall Sciences. Now out vpon it (quoth hee) that ere thou saidst it, and begge with thy seuen Arts, when I that haue 7. children, besides a wife more then 7. more, with this one mechanical and illiberall trade liberally maintain

taine all these, away then with all thy skills, and learne this one of me to keepe thee from the gallowes, begging, or the stockes.

One cut deepe into the head in a foolish fray, came to a Chirurgion to bee dressed, who searching to see if his braines were not perished, and not easily finding them, O, quoth he, doe you thinke that I haue any braines, that so rashly entred so vnlucky a brawle.

Of the unhappy Tree.

Pavus came weeping to his neighbour *Aruis* and said; my friend, I haue a Fig-tree in my Garden, an vnlucky tree, on which my first wife hanged her selfe, and then my second, and now lastly my third: quoth *Aruis*, I wonder how thou hast found teares for so many mischances, how many crosses hath this tree borne for thee; giue me some of the branches, that I may set them in my garden.

A certaine iealous husband holding his young boy in his armes, fetch a great sigh, quoth his wife, why sigh you husband? because I am doubtfull whether this childe I so loue be mine owne; quoth she, of that I will resolue you presently; so taking the childe in her lap, quoth she, You will grant him to be
Q 4 mine,

mine, which being granted, then quoth shee to put you out of all doubt, here I giue him to you freely from mine owne hands, and so be sure henceforth he is yours.

It is read of the sonne of a certaine Carpenter, that being vnlearned, had notwithstanding carued vpon some of his fathers speares, *Dominabor à mari vsque ad mare*, I shall beare rule from sea to sea; a Priest coming by and reading it, and finding the boy vnlearned, perswaded his father to put him to schoole, which he did, and he came afterward to be Pope Gregory.

Of Pope Ioane,

*Papa pater patrum, peperit papissa papillum,
Successio ubi Papa Papam peperit.*

She was after the time of Charles the Great, in the yeare from the birth of Christ 854. and she gouerned the Apostolicall seate two yeares, and some moneths and dayes: shee held this rule,

*Nascitur indigne per quem non nascitur alter,
Indigne viuit per quem non viuit & alter.*

A certaine Iew being become a Chrillian brought to K. *Alphonſus* to sell a picture of St. *Iohn* the Baptist, for the which he asked 50. Duckats, to whom the King answered, thou art too inconsiderate and deere, to aske

so much for a picture of the seruant, when the master himselfe was sold but for thirtie pence.

Pambus, as *Socrates* reports, coming to *Alexandria*, seeing a woman trimmed vp for the stage, fell a weeping, and being asked by some wherefore hee wept; quoth hee, I weepe, and that for two causes, one, that through this I foresee her destruction; the other, that I my selfe study not so much to please my good God, as this woman to please lewd men.

A certaine maid being vnlawfully solicited by a young man, notwithstanding hee offered her large gifts, she refused both him and them, and yet told him if he would giue her a gift, which was such a one as neither hee himselfe had nor could haue, and yet might giue it vnto her, shee would grant his request: he said he was *Darius* and not *Oxi- pus*, and could not interpret that Riddle; which then she thus explained, quoth shee, Thou being a man neither hast nor canst haue a husband, and yet thou maist giue me a husband by giuing me thy selfe, and so I will giue thee thy request being a wife.

A certaine woman earnestly looking vpon a man, quoth the man, wherefore doe you

note me so much? quoth she, I being a woman looke vpon thee being a man, out of which I was taken, but looke not thou on mee, but on the earth thy substance and matter.

The woman was made to bee a helper to man, a helper in his labours, a comforter in her selfe and in her children; according to the verse,

*Ut tristis sine Sole dies, sine sidere nox est,
Sic tristis sine prole domus, sine coniuge lectus.*

Where Sunne doth shine that Hemisphere is
light.

Where wife and children, bed and house
delight.

A Cardinall on a time for his exceeding pompe and pride was rebuked by the French King and told, that it was not their manner of old so to be: so, quoth the Cardinall, in times past Kings were shepheards, and keepers of cattell.

Socrates meeting with a box of the eare in the market place, quoth hee, This is the grieve that a man knowes not when to come out with his helmet.

The father and his young Sonne riding both vpon a horse, quoth the boy out of his simplicitie and want of roome, Father when you are dead I shall ride here alone.

Vpon

Vpon a time a boy well educated, and of good inclination, hearing an old man rashly sweare, came running to him, and kneeling vpon his knees, intreated him for Gods sake to sweare no more, for it was grienous crime; the olde man amazed, blusht, and sought to call backe the boy which was going on his wayes, to haue knowne his name, and whence he was, but being gone without reuealing himselfe any further, quoth he, sure thou art no boy, but the Angell of God, which hast giuen mee such wholsome counsell, after this time will I neuer more sweare.

When two pleasant men were disposed to speak strange and vnheard of things (quoth the one of them) I was in a Countrie where I saw a Cabbage of that largenes and bredth that it couered 1500. Horsemen; And I, (quoth the other) saw in another Country a Caldron of that huge bredth, that 100. men being working in it, the largenesse was such that one could not heare another knocke. (quoth the first) I wonder what they would doe with such a Caldron; why quoth the second, boyle the Cabbage.

Of the folly and Iests of Schoollers.

One meeting a Physitian, prayed him hee would not be angry because hee was not yet sicke.

Another

Another foolish Scholler hearing a Crow
would liue a hundred yeares, went and
bought one to try the conclusion.

Another wanting money sold his bookes,
and then wrote to his father to bee of good
cheare, for now he liued by his learning.

Conclusion.

I That this while haue trauei'd in a taske,
I Vnfoldings questions that like Riddles
maske,

And haue their depth's reueal'd, that secret
sound,

Which craues more Art to answer then pro
pound.

From Iests and Epigrams haue soar'd to the
skye.

And joyn'd their lower vse to things more
high.

Haue writ of Windes, whose restless rage
still doubles,

Of Ills, and Ports, and Riuers, where is
troubles,

In all which hauing past what I intended,
My taske is done, much added, here all en
ded.

FINIS.

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